

THE
WESTMINSTER ASSEMBLY'S
SHORTER CATECHISM
EXPLAINED,

BY WAY OF
QUESTION AND ANSWER.

PART FIRST.

OF
WHAT MAN IS TO BELIEVE CONCERNING GOD.

BY SOME MINISTERS OF THE GOSPEL.

Hold fast the form of sound words. 2 TIM. i. 13.

THE FOURTEENTH EDITION.

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P R E F A C E
TO
THE FIRST EDITION.

THE SHORTER CATECHISM, composed by the *Assembly of Divines at Westminster*, with assistance of *Commissioners* from the Church of *Scotland*, being approved by the General Assembly of the said Church, 1648, and ratified by the Estates of Parliament in the year following, is above any recommendation of ours, having its praises already in all the churches of CHRIST, abroad and at home, among whom it has been justly admired as a *masterpiece* of its kind, both for the fulness of its matter, and the compendious and perspicuous manner in which it is expressed.

Although it is only a human composition, yet, being a *form of sound words*, agreeable unto, and founded on the word of God, it ought to be held fast, and earnestly contended for, by all the lovers of truth, in opposition to the contrary errors that are revived and raging in our day; and, in order hereto, it ought to be considered, that a divine faith is due to the words of the HOLY GHOST supporting it, as the evident *proofs* thereof.

1. *Essentially*, in his spiritual nature, infinite perfections, and in his most perfect unity and simplicity.

Quest. 4. 5.

2. *Relatively*, or *personally*, in the three distinct persons of the Godhead, and in the consubstantiality and absolute equality of these persons. Quest. 6.

3. *Efficiently*, in its acts and operations, which are either immanent and essential, such as his decrees, or transient and external, such as his works of creation and providence, wherein he executes his decrees.

Quest. 7—12.

IV. The *great subject* of the Christian religion ; which is *man*, considered,

1st, In his *state of innocence*, where the covenant of works is opened. Quest. 12.

2^{dly}, In his *state of nature*, together with the finfulness and misery of that estate. Quest. 13—20.

3^{dly}, In his *state of grace*, or begun recovery ; wherein the *Catechism* treats,

1. Of the *nature* of the covenant of grace. Quest. 20.

2. Of the *Mediator* of the covenant, who is described, in his person, offices, humiliation, exaltation. and in the application of his purchased redemption by the HOLY SPIRIT. Quest. 21—32.

3. Of the *benefits* of the covenant, in this life, at death, at the resurrection, and through all eternity. Quest. 32—39.

4. Of the *duties* whereby we evidence our covenant relation, and gratitude to GOD, in the *Ten Commandments*, as connected with their *Preface*. Quest. 39—82.

5. Of man's utter *inability* to obey the law in this life. Quest. 82.

6. Of the *aggravation* and *desert* of sin. Quest. 83. 84.

7. Of the *means* whereby our salvation is carried on and perfected at death: the internal means, faith and repentance; the external means, the word, sacraments, and prayer. Quest. 85. to the end.

The *first part* of this catechetical treatise ends with Quest. 38. *What benefits do believers receive from Christ at the resurrection?* containing the doctrines we are to *believe* concerning GOD. The *second part* respects the *duty* which GOD requires of man.

The *materials* of the following Catechism are collected by several ministers; and it was recommended to *three* of their number to revise what should be done by so many hands, that there might be an uniformity of style and method, and that repetitions might be prevented as much as possible. It has pleased the LORD to take home to himself *one* * of these three who assisted in composing and revising of this *first part*;

* The Rev. Mr Ralph Erskine of Dunfermline.

but though he be dead, he yet speaketh, and will be spoken of, for his excellent works (which have already, or may hereafter see the light), by all those who shall have any relish or taste for sound doctrine and experimental godliness.—Whatever loss the *second part* of this Catechism may sustain, by the removal of such an able and skilful hand, the *other two* make not the least doubt, but the LORD would carry on this work, with as great, or greater advantage, though they were laid in the grave likewise.

Mean time, that what is here presented to the public view may be blessed of GOD, for the edification of souls, is, in the name of our brethren, the earnest prayer of

EBEN. ERSKINE,
JAMES FISHER.

February, 1753.

ADVERTISEMENT

TO THE

THIRD EDITION.

THE *words* of the *Shorter Catechism* being advised with the greatest judgement, and with a peculiar view, both for establishing scripture truth, and likewise for refuting contrary errors, they are therefore, in this edition, particularly taken notice of; and, to distinguish them, they are inclosed within *crotchets*, that the reader may the more easily discern how they are explained in this treatise.

As the *Confession of Faith* and *Larger Catechism* are granted to be the best interpreters of the *Shorter*, the latter is carefully explained by the former; and several of the following questions and answers, framed from these standards, as will easily appear by the quotations taken from them, and the references made unto them on the margin.

In this edition, almost every answer is confirmed by the scriptures, many are added, where they were formerly wanting, and severals exchanged for those that are thought more apposite. In the former impressions, the scripture proofs were mostly subjoined to the end of the answer; but now each scripture is immediately annexed to that part of the answer it is designed to confirm, that it may be consulted with greater certainty, and less trouble, by those who incline to bring

every position here advanced to the unerring rule and standard of the word. Some of the longer answers are divided into two or more, for the sake of the memory, and some of the additional questions are interspersed through the whole, for illustration. A short *Index* is likewise annexed, of the most material things in both parts.

I have employed my spare time for several months, in studying to make this edition as correct and useful to the public as I could; and now I leave it in the hands of the *God of truth*, that he may use it for the purposes of his own glory, in *edifying the body of Christ, till they all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*

Glasgow, }
Jan. 14. 1765. }

JAMES FISHER.

N. B. By consulting the first edition of this explication of the Catechism, we find the following note prefixed by the Author: "It is essayed to bring forth the truths of
" GOD, contained in this EXCELLENT COMPOSURE, more
" fully than has been attempted in any one of the explica-
" tory Catechisms hitherto published, and, at the same
" time, as compendiously as the subject would allow."

THE
SHORTER CATECHISM
EXPLAINED.

QUEST. I.

WHAT is the chief end of man?

ANSW. Man's chief end is to glorify God, and enjoy him for ever.

Q. 1. What is meant by man's [*chief end*] ?

A. That which ought to be man's chief aim and design, and that which he should seek after as his chief happiness.

Q. 2. What ought to be man's chief aim and design ?

A. The glory of God : 1 Chron. xvi. 28, 29. *Give unto the Lord, ye kindreds of the people,—give unto the Lord the glory due unto his name.*

Q. 3. What should he seek after as his chief happiness ?

A. The enjoyment of God : *The desire of our soul is to thy name, and the remembrance of thee*, Isa. xxvi. 8.

Q. 4. What connection is there betwixt the glorifying God and the enjoying of him ?

A. They are connected by rich and sovereign grace, persuading and enabling the sinner to embrace Jesus Christ as the only way to God and glory : Eph. ii. 8. *By grace are ye saved, through faith, and that not of yourselves ; it is the gift of God.* John xvi. 6.—*I, says Christ, am the way ; no man cometh unto the father but by me.*

Q. 5. Doth the chief end exclude subordinate ends ?

A. No : for, in aiming principally at the glory of God, men may use the supports of natural life for refreshing their bodies, 1 Cor. x. 31.; and be diligent in their particular callings, that they may provide for themselves and their families, 1 Theff. iv. 11, 12. 1 Tim. v. 8.

Q. 6. Why ought the glory of God to be the chief end and design of man ?

A. Because it is God's chief end in man's creation, preservation, redemption, and regeneration : Prov. xvi. 4. *The Lord hath made all things for himself ;* and therefore it ought to be man's chief end likewise. *Ye are not your own ; for*

ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. iv. 19, 20.

Q. 7. How manifold is the glory of God ?

A. Twofold : his essential and declarative glory.

Q. 8. What is God's essential glory ?

A. It is what he is absolutely in himself, Exod. iii. 14.

—I AM THAT I AM.

Q. 9. What is his declarative glory ?

A. His shewing, or making known his glory, to, in, and by his creatures, Isa. xlv. 23. 2 Thess. i. 10.

Q. 10. Can any creature whatsoever add any thing to God's essential glory ?

A. No : for his essential glory is infinite, eternal, and unchangeable, Job xxxv. 7.

Q. 11. Do not the heavens and the earth, and all inferior creatures glorify God ?

A. Yes : in a *passive way*, all his works praise him ; Psal. xix. 1. and cxlv. 10.

Q. 12. How ought man to [*glorify*] God ?

A. Man being endued with a reasonable soul, ought to glorify God in an *active way*, Psal. lxxiii. 4. by declaring his praise, Psal. ciii. 1, 2. and essaying to give him the glory due to his name, Psal. xcvi. 7.

Q. 13. How was man to glorify God in a state of innocence ?

A. By a perfect, personal, and perpetual obedience to his law, Gen. i. 27. : and by giving him the glory of all his works, chap. ii. 19.

Q. 14. Has man answered his chief end ?

A. No : for, *all have sinned, and come short of the glory of God*, Rom. iii. 23.

Q. 15. Has God then lost his end in making man ?

A. No : for God will glorify his justice and power upon some, and his grace and mercy upon others of Adam's family Rom. ix. 22, 23.

Q. 16. Was ever God glorified by a perfect obedience since Adam's fall ?

A. Never, until CHRIST, the *second Adam*, appeared as a new covenant head, Isa. xlii. 21. and xlix. 3.

Q. 17. How did Christ, the second Adam, glorify God, as our Surety and Representative on earth.

A. By finishing the work the Father gave him to do, John xvii. 4.

Q. 18. What was the work the Father gave him to do?

A. It was to assume a holy human nature, Luke i. 35.; to yield a perfect sinless obedience to the whole law, Mat. ii. 15.; and to give a complete satisfaction to justice, for man's sin, by his meritorious sufferings and death, Luke xxiv. 26.

Q. 19. How does Christ glorify God in heaven?

A. By appearing in the presence of God for us, Heb. x. 24. and applying, by the power of his Spirit, that redemption which he purchased by the price of his blood on earth, Tit. iii. 5, 6.

Q. 20. When is it that a sinner begins uprightly to aim at the glory of God?

A. When, through a faith of God's operation, he believes in Christ: Acts viii. 37, 39.—*The eunuch answered and said, I believe that Jesus Christ is the Son of God.—And he went in his way rejoicing.*

Q. 21. Can no man glorify God acceptably, unless he first believe on Christ?

A. No: for, *Without faith it is impossible to please him*, Heb. xi. 6.: and, *Whatsoever is not of faith is sin*, Ro. xiv. 23.

Q. 22. How is it that faith in Christ glorifies God?

A. As it sets its seal to the record of God, John iii. 33. and unites us to Christ, from whom only our fruit is found, Hos. xiv. 8.

Q. 23. Is not God glorified by the good works of believers?

A. Yes: *Herein (says Christ) is my Father glorified, that he bear much fruit*, John xv. 8.

Q. 24. What are these fruits brought forth by believers whereby God is glorified?

A. They may be summed up in faith working by love, Gal. v. 6.; or, their aiming, in the strength of Christ, at universal obedience to the law, as the rule of duty, Phil. iv. 3. *I can do all things through Christ which strenghteneth me.*

Q. 25. How should we glorify God in eating and drinking?

A. By taking a right to the supports of natural life, through the second Adam, the heir of all things, who has purchased a covenant-right to temporal as well as to spiritual mercies, for his people, 1 Cor. iii. 21,—23. and thankfully acknowledging God for the same, 1 Tim. iv. 4, 5.

Q. 26. How must we glorify God in our religious worship, and other acts of obedience?

A. By doing all that we do in the name of the Lord Jesus, Col. iii. 17.; worshipping God in the Spirit, rejoicing in Christ Jesus, and having no confidence in the flesh, Phil. iii. 3.

Q. 27. What is it, next to the glory of God, we should aim at?

A. Next unto God's glory, we should aim at the *enjoyment* of him, Psal. lxxiii. 25, 26.

Q. 28. Why should we aim at the enjoyment of God?

A. Because he is the chief good of the rational creature, Psal. cxvi. 7. and nothing else besides him, is either suitable to the nature, or satisfying to the desires of the immortal soul, Psal. cxliv. 15.

Q. 29. How may a finite creature [*enjoy*] an infinite God?

A. By taking and rejoicing in him as its everlasting and upmaking portion, Psal. xvi. 5, 6. and xlviii. 14.

Q. 30. Did our first parents, in a state of innocence, enjoy God?

A. Yes; there was perfect friendship and fellowship between God and them; for, *God made man upright*, Eccl. vii. 29.

Q. 31. What broke that blessed friendship and fellowship?

A. Sin: our iniquities have separated between us and our God, and our sins have hid his face from us, Isa. lix. 2.

Q. 32. Can a sinner, in a natural state, enjoy God, or have any fellowship with him?

A. No; for, *What communion hath light with darkness? And what concord hath Christ with Belial?* 2 Cor. vi. 14, 15.

Q. 33. How may a lost sinner recover the enjoyment of God, and fellowship with him?

A. As we lost it by our fall in the *first Adam*, so it can only be recovered by union with a *second Adam*, Rom. v. 18, 19.; for there is no coming to God but by him, John xiv. 6.

Q. 34. When is it that a sinner begins to enjoy God?

A. When, having received Christ by faith, he rests upon him, and upon God in him, for righteousness and strength, Isa. xlv. 24. and out of his fulness receives, and grace for grace, John i. 16.

Q. 35. What are the external means by, or in which, we are to seek after the enjoyment of God?

A. In all the ordinances of his worship, public, private,

and secret; such as the word read and heard, the sacraments, prayer, meditation, fasting, thanksgiving, and the like.

Q. 36. Are the saints of God admitted to enjoy him in these?

A. Yes: they are the tristing-places where his name is recorded, and to which he has promised to come and bless them, *Exod. xx. 24.—In all places where I record my name, I will come unto thee, and I will bless thee.*

Q. 37. What scripture-evidence have we, of their enjoying God in the duties and ordinances of his appointment?

A. We find them much employed in religious duties, *Song iii. 1, 2, 3.*; and expressing the utmost regard for the ordinances of his grace, *Psalms lxxxiv. 1, 2.*

Q. 38. What satisfaction has the soul in the enjoyment of God?

A. Unspeakably more gladness than when corn, wine, and all earthly comforts, do most abound, *Psalms iv. 7.*

Q. 39. Is there any difference betwixt the enjoyment of God in this life, and that which the saints shall obtain in the life to come?

A. Not an *essential*, but a *gradual* difference, as to the *manner* and *measure* of it.

Q. 40. What is the difference as to the *manner* of the enjoyment here and hereafter?

A. Here, the enjoyment is *mediate*, by the intervention of means; hereafter it will be *immediate*, without any use of these means: *Now we see through a glass darkly; but then FACE TO FACE, 1 Cor. xiii. 12.*

Q. 41. What is the difference as to the *measure* of the enjoyment in this life, and that which is to come?

A. In this life the enjoyment is only *partial*; in that which is to come, it will be *full* and complete, *1 John iii. 2.* here, the enjoyment is only in the seed, or first fruits; there it will be in the full harvest, *Psalms cxxvii. 5, 6.*

Q. 42. Is the partial enjoyment of God in grace here, a sure pledge of the full enjoyment of him in glory hereafter?

A. It is both the pledge and earnest thereof, *Eph. i. 13, 14. Psalms lxxxiv. 11.*

Q. 43. Doth the gracious soul, in that state, fully receive its chief end?

A. Yes: in regard that then it shall be brimful of God,

and celebrate his praises with high and uninterrupted *Hallelujahs* through all eternity, Psal. xvi. 11. Isa. xxxv. 10.

Q. 44. Why is the glorifying God made the leading part of man's chief end, and set before the enjoyment of him?

A. Because, as God's design in glorifying himself was the reason and foundation of his design in making man happy in the enjoyment of him, Rom. xi. 26. ; so he has made our aiming at his glory, as our chief end, to be the very way and means of our attaining to that enjoyment, Pf. l. 23.

Q. 45. Whether is our happiness, in the enjoyment of God, to be our chief end?

A. No ; but the glory of God itself, Isa. xlii. C. ; in our aiming at which *chiefly*, we cannot miss the enjoyment of him, Psalm cxi. 14, 15.

Q. 46. Is not our delighting in the glory of God, to be reckoned our chief end?

A. No ; we must set the glory of God above our delight therein, otherwise, our delight is not chiefly in God, but in ourselves, Isa. ii. 11. Our subjective delighting in the glory of God belongs to the enjoyment of him, whose glory is above the heavens, and infinitely above our delight therein, Psalm cxiii. 4.

Q. 47. Whom does God dignify with the enjoyment of himself, in time and for ever?

A. These whom he helps actively to glorify and honour him ; for he has said, *Them that honour me, I will honour*, 1 Sam. ii. 30.

Q. 48. Does any thing so much secure our happy enjoyment of God, as the concern that the glory of God has therein?

A. No ; for as God cannot but reach the great end of his own glory, so, when he hath promised us eternal life, in Christ, before the world began, Tit. i. 2. we cannot come short of it ; because it stands upon the honour of his fulness to make it good, Heb. x. 23.—*He is faithful that promised.*

Q. 49. How does it appear that the enjoyment of God, which is connected with the glorifying of him, shall be [*for ever* ?]

A. Because he who is the object enjoyed, is the *everlasting* God, Isa. xl. 28. and the enjoyment of him is not transitory, like the passing enjoyments of time, but the eternal enjoyment of the eternal God, Psalm xlviii. 14.

QUEST. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

ANSW. The word of God, which is contained in the scriptures of the Old and New Testament, is the only rule to direct us, how we may glorify and enjoy him.

Q. 1. What necessity is there of a rule to direct us how to glorify and enjoy God?

A. It is necessary, because, since God will be glorified by the reasonable creature, nothing can be a perfect rule for that end, but his own revealed will, Rom. xii. 2.

Q. 2. Can man, by any wisdom or power of his own, ever attain to the glorifying of God, and the enjoyment of him, which he has come short of, by his fall in the *first Adam*?

A. No; his wisdom and knowledge in the things of God are become folly and ignorance, Job xi. 12.: and his power to do good is turned into utter impotency, John vi. 44.

Q. 3. Where has God revealed the way, how man may recover and attain the end of his creation?

A. In [the word of God, which is contained in the scriptures of the Old and New Testament:] John v. 39. *Search the scriptures.*—

Q. 4. How do you know the scriptures of the Old and New Testament to be the *word of God*?

A. By the *print* of God that is evidently to be seen upon them: for, as none works like God, Isa. xliii. 13. so none speaks like him, John vii. 46.

Q. 5. What do you understand by the print or impress of God that is so discernible in the scriptures?

A. That majesty, holiness, light, life, and efficacy, which shine in the word itself, Rom. i. 16. Psalm xix. 7.

Q. 6. What may be said of these, who do not see that print of God in the word, though they read it?

A. It may be said, *The god of this world hath blinded the minds of them that believe not*, 2 Cor. iv. 4.

Q. 7. Since all men are spiritually blind by nature, is it not in vain for them to read the scriptures?

A. No; it is the will of God that they should read and search the scriptures, John v. 39.: and the entrance of his word gives light and sight to them that are blind, Psal. cxix. 130.

Q. 8. What should a man do that the Bible may not remain a sealed book unto him ?

A. Whenever he looks into the word of God, he should look up to God the author of it, saying, *Open thou mine eyes, that I may behold wondrous things out of thy law*, Pl. cxix. 18. *Send out thy light and thy truth ; let them lead me*, Pl. x'iii. 3.

Q. 9. By what arguments may we persuade men that are infidels, to receive the scriptures as the word of God ?

A. We may deal with them by rational arguments drawn from their antiquity ; the heavenliness of the matter ; the majesty of the style ; the harmony of all the parts, though written in different ages ; the exact accomplishment of prophecies ; the sublimity of the mysteries and matters contained in the word ; the efficacy and power of it, in the conviction and conversion of multitudes ; the scope of the whole, to guide men to attain their chief end, the glory of God in their own salvation ; and the many miracles wrought for the confirmation of the truth of the doctrines contained in them.*

Q. 10. Can these or the like rational arguments ever produce a divine faith ?

A. No ; for rational arguments can only produce a mere rational faith, founded on reason ; but a divine and saving faith rests wholly upon the divine testimony inherent in the word itself : or, upon a *Thus saith the Lord*.

Q. 11. How is this inherent testimony discovered ?

A. By the same Spirit of God that dictated the word, 2 Pet. i. 21. he being an *Interpreter, one among a thousand*, John xvi. 13.

Q. 12. What is it that will fully persuade and assure a person that the scriptures are indeed the word of God ?

A. ' The Spirit of God bearing witness by, and with the ' scriptures in the heart of man, is alone able fully to persuade it, that they are the very word of God, John xvi. 13, 14. 1 John ii. 27. †

Q. 13. Whether does the authority of the scripture, for which it ought to be believed and obeyed, depend upon the testimony of the church, or wholly upon God ?

A. ' Wholly upon God, [*who is truth itself,*] the author ' thereof ; and therefore it is to be received, because it is the ' word of God,' 1 John v. 9. 1 Thess. ii. 13. ‡

* See Conf. of Faith, chap. i. sect. 5.

† Larger Cat. Q. 4.

‡ Confession, chap. i. sect. 4.

Q. 14. Why cannot the authority of the scriptures depend upon the church?

A. Because the true church of Christ depends, in its very being, on the scriptures; and therefore the scriptures cannot depend upon it, as to their authority, Eph. ii. 20, 22.

Q. 15. Are not the light of nature, and the works of creation and providence, sufficient to direct us how we may glorify and enjoy God?

A. These 'do so far manifest the goodness, wisdom, and ' power of God, as to leave men inexcusable, Rom. ii. 14, 15. ' and i. 19. 20.; yet are they not sufficient to give that know- ' ledge of God, and of his will, which is necessary unto sal- vation,' 1 Cor. ii. 13. 14.*

Q. 16. What makes a farther revelation than nature's light necessary?

A. The glory of the divine perfections, particularly his mercy, grace, love, and faithfulness, Psal. lxxxv. 8, 10, 11.; the gross ignorance and degeneracy of mankind, 1 Cor. i. 20, 21.; the sublimeness of the things revealed, which other- wise had never been known by men or angels, John i. 28; it is also necessary for trying the spirits and doctrines of men, and for unmasking the impostures of the devil, 1 John iv. 1, 2, 3.

Q. 17. How doth it appear that the scriptures are not an imposition upon mankind?

A. If the penmen of the scriptures had inclined to deceive, they would have accommodated themselves to the dispositions of the people with whom they conversed, and connived at their lusts; but, on the contrary, we find they faithfully ex- posed the errors and vices of men, and impartially set them- selves against every thing that corrupt nature is fond of; and that, though they were laid open to the greatest hard- ships and sufferings for so doing, Acts v. 29, 30, 31, 40, 41.

Q. 18. What is the meaning of the word [*scriptures* ?]

A. It signifies *writings*; and the word of God is emphatically so called, because God has therein *written* to us the great things of his law and covenant, Hos. viii. 12.

Q. 19. Why was the word of God committed to writing?

A. ' For the better preserving and propagating of the ' truth; and for the more sure establishment and comfort of

* *Confession, chap. I. § I.*

‘ the church, against the corruption of the flesh, and the malice of Satan and the world,’ Luke i. 3, 4. Pr. xxii. 20, 21.†

Q. 20. How was the will of God made known to the church, before it was committed to writing ?

A. By immediate revelations, Gen. ii. 16, 17. and iii. 15; by frequent appearances of the Son of God, delighting, beforehand, to try on the human likeness, Gen. xviii. 2. compared with verse 3. Judg. xiii. 11. compared with verses 18, 19.; by the ministry of the holy angels, Gen. xix. 1, 15. Heb. ii. 2. and of the patriarchs, Jude, ver. 14, 15. Heb. xi. 7.

Q. 21. Why are the scriptures of the Old and New Testament, called [*the word of God?*]

A. Because *all scripture is given by inspiration of God*, 2 Tim. iii. 16. being immediately indited by the Holy Ghost, 2 Pet. i. 21.

Q. 22. Why are they commonly called the BIBLE ?

A. The word BIBLE signifying a Book : the holy scriptures are so called by way of eminence, because they are incomparably the best of all books, as containing the inviolable grounds of faith in Christ, for life eternal, John xx. 31. *These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.*

Q. 23. Why are the holy scriptures called a [*Testament.*]

A. Because they are the last will of the glorious Testator, first typically, and then actually, confirmed by his death, concerning the vast legacies therein bequeathed to his spiritual seed : Heb. ix. 16. *Where a testament is, there must also of necessity be the death of the Testator.*

Q. 24. Why are the writings of Moses and the Prophets called the [*Old Testament*] ?

A. Because the will of the Testator, Christ, was veiled, legally dispensed, and typically sealed by the blood of sacrificed beasts, upon which account it is called comparatively faulty, Heb. vii. 7, 8.; and was therefore to vanish away, verse 13.

Q. 25. To whom were the oracles of God, under the Old Testament, committed ?

A. To the church of the Jews, Rom. iii. 1, 2. *What advantage hath the Jew ? Much every way: chiefly, because unto them were committed the oracles of God.*

† Confession, chap. I. § I.

Q. 26 Why are the scriptures from Matthew to the end of the Revelation, called the [*New Testament?*]

A. Because they contain the most clear and full revelation, and actual ratification of the covenant of promise, by the death of Christ the Testator, who is also the living Executor of his own testament, Rev. i. 18. *I am he that liveth and was dead; and behold, I am alive for evermore.* John xiv. 19.—*Because I live, ye shall live also.*

Q. 27. Will this New Testament dispensation of the grace of God ever undergo any other alteration?

A. No: it will remain new and unalterable, till the second coming of the Lord Jesus, Matth. xxvi. 29.

Q. 28. Do the scriptures of the Old Testament continue to be a rule of faith and practice to us who live under the New?

A. Yes: because they are the record of God concerning Christ, as well as the scriptures of the New Testament: for all the prophets prophesied of him: to him they did all bear witness, Acts x. 43.; and Christ commands all to search them, because eternal life is to be found in them, and they testify of him, John v. 39.

Q. 29. How could the Old Testament be of force when it was not confirmed by the death of the Testator?

A. The death of Christ, the Testator, was typified in all the expiatory sacrifices of that dispensation; hence is he called, *The Lamb slain from the foundation of the world*, Rev. xiii. 8.

Q. 30. Is not that typical dispensation now quite abolished under the New Testament?

A. Yes; for it was promised, that the Messiah should *cause the sacrifice and the oblation to cease*; and accordingly, *Christ being come,—neither by the blood of goats nor calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us*, Heb. ix. 11, 12.

Q. 31. Why was that ceremonial dispensation abolished?

A. Because it was only *a shadow of good things to come, and not the very image of the things*; that is, not the very things themselves, Heb. x. 1.

Q. 32. Wherein does the New Testament excel the Old?

A. Amongst other things, it excels it in respect of evidence, worship, extent, gifts, and duration.

Q. 33. Wherein does the New Testament excel the Old in respect of *evidence*?

A. The Old Testament speaks of a Messiah to come, but the New presents him as already come, John i. 29, 41.; the Old was dark and cloudy, but the New, clear and perspicuous, 2 Cor. iii. 18.

Q. 34. How does it excel in respect of *worship*?

A. The worship of the Old Testament was a yoke of bondage: but the worship of the New is free, spiritual, and easy, Gal. v. 1.

Q. 35. How does the New Testament excel in respect of *extent*?

A. The old was confined to the Jews, Psal. cxlvii. 19, 20. and a few proselytes among the Gentiles, Exod. xii. 48.; but the new extends to all the world, Mark xvi. 15.; and its converts are vastly more numerous than under the old dispensation, Rev. vii. 9.

Q. 36. How does it excel in respect of *gifts*?

A. The gifts of the Spirit are more plentiful, and more efficacious under the New, than under the Old, Acts ii. 17, 18.

Q. 37. How does the New Testament excel in respect of *duration*?

A. The dispensation of the Old Testament, by types and sacrifices, was only for a time, Heb. viii. 13.; but the dispensation of the New, is to continue unalterable to the end of the world, Matth. xxviii. 20.

Q. 38. Why are the scriptures said to be [*the ONLY rule*] to direct us, how we may glorify and enjoy God?

A. Because none but God, the author of the scriptures, could by them shew the way, how he himself is to be glorified and enjoyed by fallen sinners of mankind, Micah vi. 6-9. Matth. xi. 25-28.

Q. 39. Although the light of nature, or natural reason, should not be *the only rule*; yet may it not be admitted as a *sufficient rule*, to direct us how to glorify and enjoy God?

A. By no means; because of its utter incapacity to give the smallest discovery of Christ, the Mediator of the new covenant, 1 Cor. ii. 14. who is the only way of salvation for lost sinners of Adam's family, John xiv. 6.

Q. 40. Is it enough to assert, that the word of God *the principal rule* to direct us?

A. No ; because this would leave room to conceive of another rule, beside the scriptures, which, though it might not be called the *principal one*, yet might be in itself abundantly *good* and *sufficient*, for directing sinners to their chief end ; which is false, and contrary to scripture, Luke xvi. 29, 31. Isa. viii. 20. Acts iv. 12.

Q. 41. Wherein consists the *perfection* of the scriptures ?

A. It consists in this, That ' the whole counsel of God, ' concerning all things necessary for his own glory, man's ' salvation, faith and life, is either expressly set down in ' scripture, or by good and necessary consequence may be ' deduced from scripture, 2 Tim. iii. 15, 17. Gal. i. 8, 9.*

Q. 42. Are plain and necessary scripture consequences to be admitted as a part of the rule, as well as express scriptures ?

A. Yes ; as is evident from the instance of our Lord, in proving the doctrine of the resurrection against the Sadducees, Matth. xxii. 31, 32. *As touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.*

Q. 43. Are the scriptures a *clear* and *perspicuous* rule ?

A. All things necessary to be known, believed, and observed for salvation, are so clearly laid down in one place of scripture or other, that every one, in the due use of ordinary means, may attain to a sufficient understanding of them, Psal. cxix. 105, 136. †

Q. 44. Are human and unwritten traditions, how ancient soever, to be admitted as a part of the rule ?

A. No : all human traditions are to be examined by the scriptures : and *if they speak not according to this word, it is because there is no light in them*, Isa. viii. 20.

Q. 45. Can the heathens, by all the helps they have without revelation, attain to such a knowledge of God, and his will, as is necessary to salvation ?

A. By no means ; for they are declared to be *without God, and without hope in the world*, Eph. ii. 12. *And where there is no vision, the people perish*, Prov. xxix. 18. *there being no other name under heaven, given among men, whereby we must be saved, but that of Jesus*, Acts iv. 12.

* Confession, chap. i. sect. 6.

† Ibid. chap. i. sect. 7.

Q. 46. Is the light within men, or the Spirit without the word, which is pretended to by Quakers, and other enthusiasts, to be used as any rule for our direction?

A. No; because, whatever light or spirit is pretended to, without the word, it is but darkness, delusion, and a spirit of error, 1 John iv. 1, 6.

Q. 47. In what language were the scriptures originally written?

A. The Old Testament was written originally in *Hebrew*, and the New Testament in *Greek*.

Q. 48. Why ought the scriptures to be translated into the vulgar language of every nation where they come?

A. Because sinners of mankind have a right unto, and interest in the scriptures, Prov. viii. 4.; and are commanded, in the fear of God, to read and search them, John v. 39.

Q. 49. Who is the supreme judge, in whose sentence we are to rest, in determining all controversies of religion, and examining the decrees and doctrines of men?

A. 'No other but the Holy Spirit speaking in the scripture,' Matth. xxii. 29. Acts xxviii. 25.*

Q. 50. Why are the books called the *Apocrypha* to be rejected as no part of the canon of scripture?

A. Because they were not written in the original language of the Old Testament; nor acknowledged for scripture by the Jews, to whom the oracles of God were committed; and have nothing of that impress of majesty, holiness, and efficacy, which shines so conspicuously in the scriptures of the Old and New Testament; and because they were written after Malachi, whose book is called *the end of the Prophets*; and do contain many false things contradictory and heretical.

Q. 51. Wherein consists the incomparable excellency and usefulness of the scriptures?

A. They are the well furnished dispensatory of all sovereign remedies, Psal. cvii. 20.; the rich magazine of all true comfort, Rom. xv. 4.; and the complete armoury of all spiritual weapons, Eph. vi. 13,—18.; and the unerring compass to guide to the haven of glory, 2 Pet. i. 19.

* See Confession, chap. i. sect. 10.

QUEST. 3. *What do the scriptures principally teach?*

ANSW. The scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

Q. 1. What is it [*to believe*] what the scriptures teach?

A. It is to assent and give credit to the truths thereof, because of the authority of God, whose word the scriptures are, John iii. 33. *He that hath received his testimony, hath set to his seal that God is true.*

Q. 2. Are we to believe nothing in point of faith, and do nothing in point of duty, but what we are taught in the scripture?

A. No; because the scripture is the only book in the world of divine authority; and the revealed will and command of God therein, being so exceeding broad, nothing is incumbent on us to believe and do, but what is either directly, or consequentially prescribed therein, Isa. viii. 20.

Q. 3. Why are the scriptures said [*principally*] to teach matters of faith and practice?

A. Because though all things revealed in the scripture be equally true, yet every thing therein is not equally necessary to salvation, 1 Cor. vii. 12, 13.

Q. 4. What is the order of doctrine laid down in this question?

A. Faith or believing is made the foundation of duty, or obedience; and not our obedience, or duty, the foundation of our faith, Tit. iii. 8.

Q. 5. Why are the things to be believed set before the things to be practised?

A. To distinguish between the order of things in the covenant of grace, from what they were in innocency, in the covenant of works, Gal. iii. 12.

Q. 6. What was the order of things in the covenant of works?

A. Doing, or perfect obedience to the law, was the foundation of the promised privilege of life: *The man which doth those things shall live by them*, Rom. x. 5.

Q. 7. Is this order inverted in the covenant of grace or gospel revelation?

A. Yes; the promise is to be believed, and the promised privilege, namely, life, must be freely received; and upon this follows our obedience to the law, from gratitude and love, Jer. xxxi. 18, 19.

Q. 8. How doth it appear that this is the order of gospel doctrine?

A. Because this is the order that God laid, in delivering the law at Mount Sinai: the foundation of faith is first laid in these words of the preface. *I am the Lord thy God, &c.* which is the sum and substance of the covenant of grace: and then follow the *Ten commandments*, which are, as it were, grafted upon this grant of sovereign grace and love, Exod. xx. 2—18.

Q. 9. Is this the order of doctrine laid down in the standards of the church of Scotland?

A. Yes; as appears from this *Answer* to that *Question* in the SHORTER CATECHISM, ‘*What doth the preface to the Ten commandments teach us?*’ The answer is, ‘*That because God is the Lord, and our God, and Redeemer; therefore we are bound to keep all his commandments.*’*

Q. 10. Are we then to keep the commandments, that God may become our God?

A. No: for this were to slide into a covenant of works; but we are to keep them, BECAUSE *he is our God*, according to the tenor of the covenant of grace; Psal. xlv. 11. in metre—*Because he is thy Lord, do thou him worship rev'rently.*

Q. 11. Why do men naturally think, that upon their doing so and so, God will be their God?

A. Because of the natural bias of the heart of man, to the order in the covenant of works, *do, and live*, Rom. ix. 32. and chap. x. 3.

Q. 12. Does not this order make void the law, or weaken our obligation to the duties thereof?

A. By no means; but rather establishes the law, and settles our obligation to duty upon its proper foundation, Rom. iii. 31. *Do we then make void the law through faith? God forbid: yea, we establish the law.*

Q. 13. How is this order of doctrine further evinced?

A. From the method of doctrine observed by the apostle Paul, who tells us, that all true gospel obedience is the obedi-

* See also Conf. chap. xvi. Sect. 2.

Larg. Cat. Q. 101, 104.

ence of *faith*, Rom. xvi. 26. And accordingly in his epistles, he first lays down the doctrine of faith to be believed; and, upon that foundation, proceeds to inculcate the duties that are to be practised.

Q. 14. Does gospel obedience interest us in God, as our God?

A. No; but it is a fruit and evidence of our interest in him, 1 John ii. 3, 5.

Q. 15. Is there any danger of inverting this order, and of making duty done by us, the foundation of believing the Lord to be our God?

A. There is exceeding great danger: for it is the very soul of Popery. By inverting this order, they were led back to a covenant of works, and the doctrine of the merit of good works, which is the foundation of the whole Antichristian superstructure.

Q. 16. Do not we find frequently in scripture, a reward promised to good works, Psal. cxix. 1. *In keeping of thy commandments there is a great reward*: Psal. lxxiii. 11. *Verily there is a reward to the righteous*?

A. True; but this is a reward of grace, not of debt: the man that is rewarded, must be a believer in Christ, whose person is first accepted, through his union to Christ by faith, and the imputation of his righteousness, before any of his works or duties can be accepted, Eph. i. 6. Gen. iv. 4.

Q. 17. What may be said of the works of a man that has no faith?

A. They are dead works, and so cannot please a living God. An evil tree cannot bring forth good fruit, Matth. vii. 18.: and without Christ, and union with him, we can do nothing, John xv. 4, 5.

Q. 18. What is to be thought of those who inculcate moral duties, without discovering the necessity of the new birth and union of Christ by faith, as the spring of all acceptable obedience?

A. They are foolish builders, laying their foundation on the sand, perverting the gospel of Christ; against whom the apostle denounces an awful doom, Gal. i. 9. *If any man preach any other gospel unto you than that ye have received, let him be accursed.*

QUEST. 4. *What is God?*

ANSW. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

Of the Nature and Perfections of God in general.

Q. 1. What is the first fundamental truth to be believed, and upon which all other truths do depend?

A. That God is; or, that there is a God: Heb. ix. 6. *He that cometh unto God, must believe that he is.*

Q. 2. Is this fundamental truth known by the light of natural reason?

A. Yes; as the apostle declareth, Rom. i. 20. *The invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead.*

Q. 3. In what volumes has God discovered the knowledge of himself to all mankind?

A. In the great volumes of *creation* and *providence*; which he opens to all the world.

Q. 4. What says the volume of *creation*, as to the being of a God?

A. All creatures in general, and every creature in particular, say, that God *made us, and not we ourselves*, Psal. c. 3.

Q. 5. What says the volume of *providence*?

A. It says, that the same God who gave us our being, upholds us therein; and governs us to the end for which he made us, Heb. i. 3.

Q. 6. Is not every man's *own being*, a convincing evidence that there is a God?

A. Yes: for, *in him we live, move, and have our being*. No man can have any hand in his own formation in the womb, Psal. cxxxix. 15, 16.; nor can he add a cubit unto his stature, or make one hair of his head either white or black, Matth. v. 36. and vi. 27.

Q. 7. Though the works of creation and providence declare that God is, can they also tell us *what* God is?

A. They afford us some dark glimpses of his eternal power, wisdom, greatness, and goodness; but it is only by and through the scriptures of truth, set home on the soul by his Spirit, that we can attain the saving knowledge of

God and of his perfections, John v. 39. 2^d Pet. i. 19. Rom. xv. 4.

Q. 8. Who is it that reveals God to the sons of men in the word?

A. Christ, the eternal Son of God: *No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him,* John i. 18.

Q. 9. What account of himself has God given us in the scriptures?

A. There are three short but comprehensive descriptions which he has given of himself there; (1.) That God is light, 1 John i. 5. (2.) That God is love, 1 John iv. 8, 16. (3.) That God is a Spirit, John iv. 24.

Q. 10. Why is God said to be light?

A. Because of his infinite purity and omniscience, Hab. i. 13. Heb. iv. 13.; and because he is the fountain and father of all light, whether material, natural, gracious, or glorious, James i. 17.

Q. 11. Why is God said to be love?

A. Because, according to the manifestation he has made of himself in Christ, love is the reigning excellency of his nature, which gives a dye or tincture to all his other perfections, in their egress, or exercise about the salvation of mankind sinners, John iii. 16. 1 John iv. 8, 9, 10.

Q. 12. Why is he said to be [*a Spirit*]?

A. Because he is necessarily and essentially a living intelligent substance; incorruptible, incorporeal, without flesh, or bones, or bodily parts, Luke xxiv. 39.

Q. 13. How far doth God transcend all created spirits?

A. He is as infinitely above the being of all created spirits, as he is above the conception of all intelligent creatures; Job xxxvii. 23. *Touching the Almighty, we cannot find him out.*

Q. 14. Since God is a most simple and pure Spirit, why are bodily parts, such as eyes, ears, hands, face, and the like, ascribed unto him in Scripture?

A. Such figurative expressions ought not to be understood in their literal sense, but according to the true scope and intent of them; which is, to set forth some acts and perfections of the divine nature, whereunto these members of the body bear some faint resemblance: thus, when eyes and ears are ascribed to God, they signify his omniscience;

hands are designed to denote his power ; and his face, the manifestation of his favour : and in this light, other metaphors of like nature, when applied to God, ought to be explained.

Q. 15. Is it lawful to form any external image of God with the hand, or any internal imaginary idea of him in the fancy ?

A. It is absolutely unlawful and idolatrous ; condemned in the second commandment, and other scriptures, Deut. iv. 12; 15. Rom. i. 23. Man cannot form any imaginary idea of his own soul or spirit, far less of him who is the Father of spirits.

Q. 16. What may we learn from God's being a Spirit ?

A. To worship him in spirit and in truth, John iv. 24.

Q. 17. What is it to worship him in spirit and in truth ?

A. It is to worship him from a real and saving knowledge of what he is in Christ to lost sinners of mankind, John xvii. 3.

Q. 18. Is it possible for man to attain the real and saving knowledge of God ?

A. Although neither men nor angels can have a comprehensive knowledge of God, Job xi. 7, 8, 9. ; yet, besides the speculative and merely rational knowledge of him, which men have, and may have much of, by the light of nature, a saving and satisfying knowledge of him is attainable, and is promised in the word, Jer. xxiv. 7. *I will give them a heart to know me, that I am the Lord.* And John vi. 45. *It is written in the prophets, They shall be all taught of God.*

Q. 19. Wherein consists the saving knowledge of God ?

A. It is like the *white stone* and *new name*, which no man knows but he that receives it, Rev. ii. 17. ; and he that attains it, cannot make language of it, but silently admires what he cannot comprehend ; only, there is no saving knowledge of God but in and through Christ the Saviour, 2 Cor. iv. 9.

Q. 20. What is the language of the soul that sees God, and knows him savingly in Christ ?

A. It is like that of Moses, Exod. xv. 11. *Who is like unto thee, O Lord ;—who is like unto thee, glorious in holiness, fearful in praises, doing wonders ?* Or, that of the Psalmist, Psal. xlviii. 14. *This God is our God for ever and ever : he will be our guide even unto death.*

Q. 21. What are the rays of divine glory in the face of Jesus Christ, whereby we come to know God savingly?

A. They are the attributes and perfections of his nature, whereby he is pleased to manifest himself; such as, that he is [infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.]

Q. 22. Are these attributes of God, distinct things from God himself, or the divine essence?

A. By no means; for, *whatever is in God, is God himself*; and therefore the infinity of all perfection is inseparable from the divine essence.

Q. 23. Are the divine attributes separable from one another, so as that which is infinite should not be eternal, and that which is infinite and eternal should not be unchangeable, and so of the rest?

A. All perfections whatsoever being inseparable from God, they must also be inseparable from one another: for though we, through weakness, must think and speak of them separately, yet all of them taken together, are, properly speaking, but the one infinite perfection of the divine nature, which cannot be separated therefrom, without granting that God is not infinitely perfect, which would be the height of blasphemy to suppose.

Q. 24. Why are the perfections of God called his *attributes*?

A. Because they are *attributed* or ascribed unto him, as the essential properties of his nature, 1 Chron. xxix. 11.

Q. 25. How are the attributes of God commonly divided?

A. Into incommunicable and communicable.

Q. 26. What are the incommunicable attributes of God mentioned in the *Answer*?

A. His infinity, eternity, and unchangeableness,

Q. 27. Why called incommunicable?

A. Because there is not the least resemblance of them to be found among the creatures.

Q. 28. What are the attributes that are called communicable?

A. They are being, wisdom, power, holiness, justice, goodness, and truth.

Q. 29. Why called communicable?

A. Because there is some faint resemblance or similitude

of them to be found among the creatures, namely, angels and saints; hence are they proposed in scripture for our imitation, Psal. xi. 6. *The righteous Lord loveth righteousness.* 1 Pet. i. 16. *Be ye holy, for I am holy.*

Q. 30. Can these communicable attributes be ascribed to any creature as they are in God?

A. No; for they are in God, infinitely, eternally, and unchangeably; he is infinite, eternal, and unchangeable in his being; infinite, eternal, and unchangeable in his wisdom; and so on of the rest, which would be blasphemy to affirm of any creature: hence it is said, Matth. xix. 17. *There is none good but one, that is God.* None infinitely, eternally, and unchangeably good, but he only.

Of GOD'S INFINITY.

Q. 1. What is it for God to be [*infinite*]?

A. It is to be absolutely without all bounds or limits in his being and perfections, Job xi. 7, 8, 9.

Q. 2. What does the infinity of God imply in it?

A. His incomprehensibleness, immensity, and omnipresence.

Q. 3. What is it for God to be incomprehensible?

A. It is infinitely to transcend the most enlarged capacity of men or angels, as to his being and perfections, Psal. cxlv. 3. Job xxxvi. 26.

Q. 4. What is the immensity of God?

A. As it includes his omnipresence, it is that perfection of his nature, whereby he is every where present with all and every one of his creatures; and infinitely exceeds all their limits and boundaries, 1 Kings viii. 27.

Q. 5. What is the difference betwixt the omnipresence and immensity of God?

A. The omnipresence of God is included in his immensity, and though not separable therefrom, yet may be conceived as having a respect to created substances, with every one of which he is intimately present; whereas his immensity extends infinitely beyond the boundaries of all created substance, 2 Chron. vi. 8.

Q. 6. Is God every where present only as to his knowledge and power?

A. He is every where present also as to his essence or being, as is evident from Jer. xxiii. 23. 24.

Q. 7. How may this be evinced also from reason ?

A. Reason teacheth us, that no creature can subsist by itself, without the presence of God to uphold it in its being and operation : Acts xvii. 28. *In him we live, and move, and have our being.*

Q. 8. How is God present with the church here on earth ?

A. He is present, with the church visible, by the ordinances and symbols of his institution, Exod. xx. 24. ; and with the church invisible, or believers, by the inhabitation and operation of his Holy Spirit, Ezek. xxxvi. 27.

Q. 9. How is he present in heaven ?

A. By the most bright and immediate displays of his glory ; all the inhabitants of the upper sanctuary seeing him as he is, and enjoying him without interruption for ever, John iii. 2. Psal. xvi. 11.

Q. 10. How is he present in hell ?

A. In a way of tremendous power and justice, upholding the damned in their being, that they may lie under the strokes of his vindictive wrath for evermore, Psal. xc. 11. Matth. xxv. 46.

Q. 11. What may we learn from God's omnipresence ?

A. That no affliction or temptation can befall the saints without his knowledge and sympathy, Isa. xliii. 2.

Of GOD'S ETERNITY.

Q. 1. What is the difference betwixt time and eternity ?

A. Time hath a continual succession, the former time passeth away, and another succeeds ; but eternity is an infinite immutable duration.

Q. 2. What is it for God to be [*eternal*] ?

A. It is that perfection of his nature, whereby he continually exists, without all beginning, end, or succession of time.

Q. 3. How do you prove that God is without beginning ?

A. From Psal. xc. 2. *Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God ;* that is, since thou didst exist before the mountains were brought forth, or before the beginning of time, thou art absolutely eternal

Q. 4. How do you prove that God is without end ?

A. From Psal. cii. 12. 27. *Thou, O Lord, shalt endure for ever—and thy years shall have no end*; for that which had no beginning of duration, can never have an end of it, but must always necessarily exist.

Q. 5. How do you prove that he is without succession of time.

A. From Psal. xc. 4. *A thousand years are in thy sight but as yesterday when it is past*: and 2 Pet. iii. 8. *One day is with the Lord as a thousand years, and a thousand years as one day*. He doth not only always remain in being, but is always the same in that being, Psal. cii. 27.

Q. 6. What is the difference betwixt God's eternity, and the eternity of angels, and the souls of men ?

A. God's eternity is essential, absolute, and independent, without beginning, as well as without end; but the eternity of angels, and the souls of men, is quite of another nature; for, as they had a beginning, so their duration admits of a succession, as long as time lasts: and though they shall never have an end, yet this eternity of theirs, is not necessary and essential to their nature, but flows from the will and power of God; who, if he pleased, could bring them to an end as well as he gave them a beginning.

Q. 7. What use should the wicked make of God's eternity?

A. It should be matter of the greatest terror to them while they continue in their wickedness; for, in this case, God will be their eternal foe, and will punish them with everlasting destruction, 2 Thess. i. 9.

Q. 8. What use should the godly, or believers in Christ, make of it ?

A. They should improve it as matter of unspeakable comfort; because their God, being the eternal God, he will therefore be the strength of their heart, and their portion for ever, Psal. lxxiii. 26.

Of GOD'S UNCHANGEABLENESS.

Q. 1. What do you understand by God's being [*unchangeable*]?

A. His most perfect constancy, whereby he is infinitely free of any actual or possible change, but is always the same.

Q. 2. How is God's unchangeableness proved from scripture ?

A. From Mal. iii. 6. *I am the Lord, I change not*; and James i. 17.—*The Father of lights, with whom is no variableness, neither shadow of turning.*

Q. 3. How may it be proved from reason?

A. Reason teaches, that if God did change, it behoved either to be to the better, or to the worse; neither of which is consistent with his absolute perfection, Matth. v. 48.

Q. 4. Can any creature be unchangeable in its nature?

A. No; because every creature depends upon God for being and operation, Acts xvii. 28.

Q. 5. Are not holy angels, and glorified saints, unchangeable?

A. They are in a state of unchangeable happiness, Eph. i. 10.; but this is owing to sovereign grace, and not to their own natures, Rom. vi. 23.

Q. 6. Did creation make any change in God?

A. It made a change in the creature, from nothing to being; but none in God, because his will and power to create were the same from eternity.

Q. 7. How is God unchangeable, when he is sometimes said in scripture to *repent*, as in Gen. vi. 6. Jonah iii. 10.?

A. When in these or the like places, he is said to repent, it imports only an alteration of his way, or outward conduct, according to his infallible foresight, but no change of his mind or will, Job xxiii. 13.

Q. 8. What may we learn from God's unchangeableness?

A. That he will accomplish his promise, Micah vii. 20. rest in his love, Zeph. iii. 17.; and finish the good work which he hath begun in the soul, Phil. i. 6.

Q. 9. Wherein is God infinite, eternal, and unchangeable?

A. [In his being, wisdom, power, holiness, justice, goodness, and truth.]

Of GOD'S BEING.

Q. 1. What is understood by God's [*being*]?

A. It is what is usually called his essence.

Q. 2. What is the divine essence?

A. It is the glorious and transcendent nature of God, whereby he is what he is, infinitely blessed in himself, and comprehended by none but himself.

Q. 3. What is the highest perfection of *being*?

A. That to which nothing can be added, and from which nothing can be taken, and is independent on all things else, Job xxxv. 6, 7, 8.

Q. 4. Can *being* itself, or *being* in a proper and strict sense, be attributed to any but God only?

A. No: for though the heavens and the earth, angels and men, have a being; yet there is no infinite, eternal, and unchangeable being, but God only. It is God alone that can say, I AM, Exod. iii. 14.

Q. 5. What is the import of that name, I AM?

A. It is of the same import with the name JEHOVAH: as if he said, I am being itself, the author and fountain of all beings, in heaven or earth.

Q. 6. What are all other beings in comparison with the being of God?

A. All other beings are but created, contingent, and shadowy beings, if compared with his, who spoke them into being, Psalm xxxiii. 6, 9.

Q. 7. What says God concerning those that are taken up with created beings, without ever reflecting upon the supreme, infinite, and eternal Being?

A. That they are brutish among the people; fools, destitute of wisdom, Psalm xciv. 8.; more brutish than the ox that knoweth his owner, Isa. i. 4.

Q. 8. Are not all created beings, with their perfections, originally in God, and from him?

A. Yes; as is evident from the unanswerable reasoning of the Spirit of God, Psalm xciv. 9, 10. *He that planted the ear, shall not he hear? He that formed the eye, shall not he see? — He that teacheth man knowledge, shall not he know?*

Q. 9. What may we learn from God's *being*?

A. That as he gave being to all the creatures, so he will give being to all his promises, in their full accomplishment, Exod. vi. 3.

Of GOD'S WISDOM.

Q. 1. Is not omniscience, or infinite knowledge and understanding, inseparately connected with infinite [*wisdom*]?

A. Yes; *For the Lord is a God of knowledge, by him actions are weighed,* 1 Sam. ii. 3.

Q. 2. What is God's omniscience?

A. It is that perfection of his nature, whereby he knows all things most perfectly in himself, by one eternal act, Acts xv. 18.

Q. 3. How do you prove from scripture that he knows all things?

A. From 1 John iii. 20.—*God is greater than our heart, and knoweth all things.*

Q. 4. How doth God's omniscience appear from reason?

A. He who made all things cannot but know and comprehend his own workmanship, Psalm xciv. 9.

Q. 5. How doth it appear, that he hath a perfect knowledge of intelligent creatures?

A. If he did not perfectly know them and their actions, he could not be their supreme governor and judge, Heb. iv. 13.

Q. 6. What is the object of the divine knowledge or omniscience?

A. God himself, Matth. xi. 27. and all other things whatsoever, John xxi. 17.

Q. 7. How is it evident that God has a most perfect knowledge of himself and his own glorious excellencies?

A. Because otherwise his understanding would not be infinite, as it is asserted to be, Psal. cxlvii. 5. in regard all other objects, beside him, are but finite.

Q. 8. Is the knowledge of God absolutely independent upon the creature?

A. It is so independent upon the creature, 'as nothing is to him contingent or uncertain,' Acts xv. 18. Ezek. xi. 5.*

Q. 9. How doth it appear, that God has a certain and infallible knowledge of contingent actions, or of such things as seem casual and accidental to us?

A. It appears from this, that future events, which depend upon the freedom of man's will, or upon second causes, are expressly foretold in scripture, and therefore certainly foreknown by God; such as Joseph's preferment, and Israel's oppression in Egypt; Ahab's death, though by an arrow shot at venture; Cæsar's decree that all the world should be taxed, bringing about Christ's birth at Bethlehem: and many other instances.

Q. 10. How doth God know things that are only possible?

* *Confession, chap. ii. sect. 2.*

A. He knows them in his power, which could easily bring them to pass, if he had so decreed, Matth. xix. 26.

Q. 11. How doth God know things future, or such as actually come to pass in time?

A. He knows them not only in his power, as able to effect them; but in his will, as determining their futurity, or after existence, Gen. xvii. 21.

Q. 12. Is God's knowledge of things general, or particular?

A. It is a particular knowledge of every individual creature, and every circumstance about it, Psal. cxxxix. 2. Matth. x. 29, 30.

Q. 13. Is there any succession in his knowledge, or doth he know one thing before another?

A. As there is no succession in his essence, so there is none in his knowledge: he knows all things eternally, infallibly, and immutably, by one single act of his infinite understanding; Heb. iv. 13.—*All things are naked and opened unto the eyes of him with whom we have to do.*

Q. 14. What conception may we have of the difference betwixt the infinite knowledge and wisdom of God?

A. His infinite knowledge comprehends all things in heaven and earth by one intuitive glance of his infinite mind; but his infinite wisdom directs all these things to the proper ends for which he gave them their being, Rom. xi. 36.

Q. 15. How doth the wisdom of God appear in the work of creation?

A. It appears in the excellent order, beauty, and harmony, that is to be seen, in all the parts of the creation, Psalm xix. 1—7.; in the subserviency of one thing to another, Hos. ii. 21, 22.; and the tendency of the whole, to manifest the glory of God, Rev. iv. 11.; and calculate also for the good of man as his peculiar favourite, Psalm cxv. 16.

Q. 16. How doth the wisdom of God appear in the work of providence?

A. In adjusting the whole of his administrations according to the plan laid in his infinite mind from eternity; or his most judicious and regular putting his counsels into execution, Psalm xxxiii. 10, 11.

Q. 17. How doth the wisdom of God shine in the work of redemption?

A. In making an honourable egress and yent for his mercy and love to sinners of mankind, in the way of satisfying his justice to the full, by the obedience and death of the blessed Surety, Rom. v. 21.

Q. 18. What encouragement ought we to take from the wisdom of God?

A. That he will make all things work together for our good, Rom. viii. 28.; and that no plot can be so deeply laid for our ruin, but his wisdom can easily frustrate and disappoint, Job v. 13.

Of GOD'S POWER.

Q. 1. What is the [power] of God?

A. It is that essential perfection of his nature, whereby he can do whatsoever he pleases, in heaven and earth, in the seas and all deep places, Psalm cxxxv. 6.

Q. 2. What is the object of divine power, or whereunto doth it extend?

A. To all things possible, though limited, by his will, to these things only which he hath decreed to be done, Matth. xxvi. 53, 54.

Q. 3. Is it any impeachment of God's omnipotence that he cannot lie, he cannot deny himself?

A. By no means; for on the contrary, God is therefore omnipotent, because it is impossible for him to do evil, or depart from the infinite rectitude of his own will, 1 Sam. xv. 29. *The strength of Israel will not lie.*

Q. 4. Wherein doth God manifest his infinite power?

A. In creation, providence, and redemption.

Q. 5. How is the power of God manifested in creation?

A. In calling *those things that be not, as though they were*, Rom. iv. 7. without the assistance and instrumentality of any whosoever, Isa. xlv. 24.

Q. 6. How is it displayed in the conduct of providence?

A. In upholding and preserving all his creatures from sinking into their original nothing, Heb. i. 3.; and particularly in protecting and defending his church, in midst of all the dangers and enemies with which it is surrounded, Matth. xvi. 18.

Q. 7. How is the power of God illustrated in the glorious work of redemption?

A. By laying the chief corner-stone thereof, in the union of the human nature, unto the person of the Son of God; supporting him under the inconceivable load of divine wrath, for our sins, and spoiling principalities and powers in that very nature which Satan had vanquished at first; hence is he called *the power of God*, 1 Cor. i. 24.; *the arm of the Lord*, Isa. liii. 1.; and *the man of his right hand*, Psalm lxxx. 17.

Q. 8. How is the power of God denied or abused by men?

A. By limiting it as Israel did, Psalm lxxviii. 19.: by trusting more to an arm of flesh, than to the arm of God, Jer. xvii. 5.; and by fearing the wrath of man more than the displeasure of God, Isa. li. 12, 13.

Q. 9. What improvement may faith make of the power of a promising God?

A. It can fasten thereupon for the performance of his gracious word, Rom. iv. 20, 21.; for resisting and conquering sin, Satan, and the world, saying, *If God be for us, who can be against us?* Rom. viii. 31.; and for the practice of any commanded duty, however difficult, saying, *I can do all things through Christ which strengtheneth me*, Phil. iv. 13.

Of GOD'S HOLINESS.

Q. 1. What is the [*holiness*] of God?

A. It is that essential rectitude or integrity of his nature, whereby he infinitely delights in his own purity, and in every thing agreeable to his will, Hab. i. 13.: and hath a perfect hatred and abhorrence of every thing contrary thereunto, Jer. xlv. 4.

Q. 2. Is God necessarily holy?

A. Holiness is as necessary to him as his being: he is as necessarily holy, as he is necessarily God: *Who shall not fear thee, O Lord?—for thou only art holy*, Rev. xv. 4.

Q. 3. What peculiar honour doth God put upon his own holiness?

A. He singles it out as the attribute to swear by, for the accomplishment of his promises and threatenings, Psalm lxxxix. 35. *Once have I sworn by my holiness that I will not lie unto David.*

Q. 4. Are finite creatures able to behold the brightness of God's holiness?

A. No : for when the angels themselves view his infinite holiness, as manifested in Christ, they are represented as covering their faces with their wings, Isa. vi. 2.

Q. 5. How are sinners of mankind made partakers of his holiness?

A. By regenerating grace, and spiritual ingraftment into the *second Adam*, John xv. 4, 5 ; by faith's improvement of the great and precious promises, 2 Pet. i. 4 ; and by beholding the glory of this attribute as it shines in the person and sufferings of the Son of God, presented to our view in the glass of the gospel revelation, 2 Cor. v. 21.

Q. 6. Doth every thing pertaining to God bear a stamp and impress of his holiness?

A. Yes ; he is *holy in all his works*. Psal. cxlv. 17. ; his word is holy, Rom. i. 2. : his covenant or promise is holy, Psal. cv. 42. ; his Sabbath is holy, Isa. lviii. 13. ; his people are holy, chap. lxii. 12. ; his ministering spirits are the holy angels, Rev. xiv. 10. ; and the place where he dwells is the high and holy place, Isa. lvii. 15.

Q. 7. Wherein did the holiness of God appear in the creation of man?

A. In making him upright, Eccl. vii. 29. after his own image, Gen. i. 27. ; and writing a law upon his heart, which was the transcript of his holiness, Rom. vii. 12.

Q. 8. How hath God discovered his holiness in his providential procedure?

A. In not sparing the angels who sinned ; and in the visible and remarkable judgements which he has inflicted upon notorious offenders in this life, 2 Pet. ii. 4, 5, 6.

Q. 9. What was the highest display of God's holiness, and detestation of sin?

A. His hiding his face from his own beloved Son, as bearing our iniquity, Matth. xxvii. 46.

Q. 10. What is the greatest opposite of the holiness of God?

A. Sin : therefore called that abominable thing which God hates, Jer. xlv. 4.

Q. 11. How doth God hate sin?

A. He hates it necessarily and with a perfect hatred, Psal. v. 4, 5, 6.

Q. 12. Since God thus hates sin, how doth his permission thereof consist with his holiness?

A. It fully consists therewith, because his permission of sin hath no influence upon the commission thereof, which entirely flows from the free will of the sinner, James i. 13, 14. Besides, God thereby takes occasion to give a brighter display of his holiness and detestation of sin, than though Adam had continued in innocency: when he spared not his own Son, but gave him unto death on account of it, Rom. viii. 32.

Q. 13. What improvement ought we to make of the holiness of God?

A. To give thanks at the remembrance of his holiness, Psal. xxx. 4.; to proclaim the glory thereof, Exod. xv. 11.; and to study holiness in all manner of conversation, 1 Pet. i. 15.

Q. 14. How may we know if we have suitable impressions of God's holiness?

A. If we stand in awe to offend him, Gen. xxxix. 9.; and have an habitual desire after more conformity unto him, 1 John iii. 3.

Of GOD'S JUSTICE.

Q. 1. What is the [*justice*] of God?

A. It is that essential attribute of his nature, whereby he is infinitely righteous and equal in himself, and in all his ways towards his creatures, Deut. xxxii. 4.

Q. 2. How may the justice of God be considered?

A. Either as it relates to himself, or to rational creatures?

Q. 3. What is God's justice as it relates to himself?

A. It is his making his own glory the fixed and invariable rule of the whole of his procedure, Isa. xlii. 8.

Q. 4. What is God's justice in relation to rational creatures?

A. It is his righteous government of them, according to their nature, and the law he hath given them, Rom. ii. 12, 14, 15.

Q. 5. How is it usually distinguished?

A. Into legislative and distributive justice.

Q. 6. What is *legislative* justice?

A. It is his giving most holy, just, and good laws, to rational creatures, commanding and forbidding them, what is fit for them to do, or forbear, Isa. xxxiii. 22.

Q. 7. Hath man a power to give obedience to these laws?

A. He once had power, but by the fall he hath lost it, Rom. iii. 23.

Q. 8. How doth it consist with the justice of God to demand that obedience which man hath not power to give?

A. God cannot lose his right to demand obedience to his laws, though man hath lost his power to give it, especially as man's inability was contracted by his own voluntary apostacy and rebellion, Eccl. vii. 29. *Lo, this only have I found, that God hath made man upright: but they have sought out many inventions.*

Q. 9. What is God's distributive justice?

A. It is his constant will to render to rational creatures their due, according to law, without respect of persons, Job xxxiv. 11. 1 Pet. i. 17.

Q. 10. What are the laws according to which God will distribute justice among men?

A. They are two: the law of *works*, and the law of *faith*.

Q. 11. Where are they mentioned?

A. In Rom. iii. 27. *Where is boasting then? It is excluded? By what law? of works? Nay: but by the law of faith.*

Q. 12. What is understood by the law of works and the law of faith?

A. By the law of works is understood the covenant of works; and by the law of faith the covenant of grace.

Q. 13. What is due to the sinner, in justice, according to the law of works?

A. Death and the curse; which include all woe and misery, in time, and through eternity, Rom. vi. 23. Gal. iii. 10.

Q. 14. What is the sinner's due according to the law of faith?

A. Acquittance and acceptance, on account of the Surety-righteousness imputed to him, and apprehended by faith, Rom. iii. 24. and viii. 1.

Q. 15. Is God just in dealing thus with the ungodly sinner, who believes in Christ?

A. Yes; his righteousness is declared in so doing, Rom. iii. 25, 26. *Whom God hath set forth for a propitiation, through faith in his blood, to declare his righteousness,—that he might be just, and the justifier of him which believeth in Jesus.*

Q. 16. Doth God reward the sincere, though imperfect, obedience of his people to the law, as a rule of life?

A. In keeping of his commandments there is indeed *great reward*, Psal. xix. 11.; but then this reward is entirely of free grace, and not of debt, Rom. iv. 4, 5.; it is not on account of any worth in their obedience, Psal. cxv. 1.; but only on account of what Christ hath *merited*, by his obedience to the death, 1 Pet. ii. 5.

Q. 17. How is this kind of justice called?

A. Remunerative, or rewarding justice, Psal. lviii. 11.—*Verily there is a reward for the righteous.*

Q. 18. Is not God's taking vengeance on transgressors a righteous act of justice?

A. Yes; for, every transgression and disobedience receives a just recompence of reward, Heb. ii. 2. *It is a righteous thing to recompence tribulation to them that trouble you,* 2 Thess. i. 6. Hence, says the same apostle, Rom. iii. 5, 6.—*Is God unrighteous who taketh vengeance? God forbid; for then how shall God judge the world?*

Q. 19. How is this justice of God called?

A. Vindictive or punishing justice, Acts xxviii. 4.

Q. 20. What is *vindictive justice*?

A. It is God's inflicting the punishment upon sin, which is threatened in the law, Gen. ii. 17. Ezek. xviii. 4.

Q. 21. Could God, of his own free will, have pardoned sin, without a satisfaction to his justice?

A. No: for he hath declared, that in *forgiving iniquity, transgression, and sin*, he *will by no means clear the guilty*, namely, without a satisfaction, Exod. xxxiv. 7.

Q. 22. How do you prove, that vindictive, or punishing justice, is essential to God?

A. From the infinite holiness of God, who cannot but hate, and consequently punish sin, Hab. i. 12, 13.; from his faithfulness in the threatening, Gen. ii. 17. Psal. xc. 11.; from the remarkable judgements that have been inflicted on sinners in this life, Jude ver. 5, 7.; and from the sufferings and death of God's only begotten Son, whom

he would surely have spared, if there had been any other possible way of pardoning sin, but through his satisfaction, Matth. xxvi. 42. 2 Cor. v. 21.

Q. 23. What improvement ought we to make of the justice of God, as glorified by the satisfactory death of his own Son?

A. To plead the perfect and full satisfaction thereof by the Surety, as the honourable channel, in which we expect all mercy and grace to flow plentifully unto us, as the Psalmist did, Psal. xxv. 11. *For thy name's sake, O Lord, pardon mine iniquity, for it is great.*

Of God's GOODNESS,

Q. 1. What is the [*goodness*] of God?

A. It is that essential property of his nature, whereby he is infinitely good in himself, and the author and fountain of all good to others, Psal. cxix. 68.

Q. 2. How may the goodness of God be distinguished?

A. Into his absolute and relative goodness.

Q. 3. What is his *absolute* goodness?

A. It is the essential goodness of his nature, without considering it in relation to the creatures, Matth. xix. 17—*There is none good but one, that is, God.*

Q. 4. What is his *relative* goodness?

A. It is the relation that his goodness bears unto the creatures, both in the propensity of his nature to do them good, Exod. xxxiii. 19. and in the actual manifestation and communication of the blessings of his bounty unto them, in creation, providence, and redemption, chap. xxxiv. 6, 7.

Q. 5. How is the goodness of God manifested in the work of creation in general?

A. In giving being to his creatures, when he stood in no need of them, being infinitely happy in himself, though no creature had ever been made, Psal. xvi. 2. ; and in making all things very good, Gen. i. 31.

Q. 6. How is the goodness of God displayed in the creation of man in particular?

A. In making him after his own image, furnishing the world with such a variety of creatures for his use, giving him dominion over them, Gen. i. 27, 28. ; and in entering into covenant with him, chap. ii. 16, 17.

Q. 7. How is the goodness of God manifested in his providence?

A. In preserving his creatures, and making bountiful provision for them, Psal. cxlv. 9, 15, 16.

Q. 8. How is this goodness distinguished?

A. Into common and special goodness.

Q. 9. What is this *common* goodness?

A. His dispensing the good things of this life promiscuously among his creatures, Matth. v. 45.—*He maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust.*

Q. 10. Is God good even to the wicked who are his enemies?

A. Yes; for he not only provides for them, *filling their hearts with food and gladness*, Acts xiv. 17.; but exercises long suffering patience towards them, Neh. ix. 17.; and affords such of them as are within the visible church, the means of salvation, Acts xiii. 26.

Q. 11. What is the *special* goodness of God?

A. It is his distinguishing love to a certain number of mankind lost, manifested in their redemption through Christ, Rev. v. 9.

Q. 12. Wherein doth the goodness of God appear in the work of redemption?

A. Both in the contrivance and execution thereof.

Q. 13. How doth the goodness of God appear in the *contrivance* of redemption?

A. In remembering us in our low estate, Psal. cxxxvi. 23.; laying our help on his own Son, the mighty One, Psal. lxxxix. 19.; and in setting him up as a new covenant head from everlasting, Prov. viii. 23.

Q. 14. How doth it appear in the *execution* of our redemption?

A. In sending his Son to assume our nature, and therein to fulfil all righteousness for us, John iii. 16. Jer. xxiii. 6.; and on the foundation of that righteousness, giving us grace and glory, and every good thing, from a cup of cold water, to a seat with him on his throne, Psal. lxxxiv. 11. Rev. iii. 21.

Q. 15. What are the streams in which the special goodness of God doth flow out?

A. In the streams of love, grace, and mercy, according

to his name, *Exod. xxxvi. 6.—The Lord, the Lord God, merciful and gracious, &c.*

Q. 16. What is the difference betwixt the love, grace, and mercy of God?

A. They are much the same; only love considers the sinner simply as God's creature; grace views him as ill deserving; and mercy, through a satisfaction, respects him as in misery.

Q. 17. Who are the objects of God's special goodness?

A. His chosen ones, *Psal. cvi. 4, 5.—O visit me with thy salvation, that I may see the good of thy chosen.*

Q. 18. Can this special goodness of God be expressed in words?

A. No: for, *eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, 1 Cor. ii. 9. And Psal. xxxi. 19. O! how great is thy goodness, which thou hast laid up for them that fear thee?*

Q. 19. Where is this goodness of God laid up?

A. It is laid up in Christ, who hath received the gifts of God's goodness for men, *Psal. lxviii. 18. When he ascended up on high, he—gave gifts unto men, Eph. iv. 8.; and therefore, God hath made him most blessed for ever, Psal. xxi. 6.*

Q. 20. How is this goodness laid out and brought near to us?

A. It is laid out in the exceeding great and precious promises, *2 Pet. i. 4.* and brought near in the full, free, and unhampered offer of the gospel, *Mark xvi. 15.*

Q. 21. How are we savingly interested in all this goodness?

A. By faith, receiving and resting upon Christ alone for salvation, as he is freely offered in the gospel, *John i. 12. 1 Cor. iii. 22, 23.*

Q. 22. What are the properties of this goodness?

A. It is seasonable goodness, *Heb. iv. 16.*; it is soul satisfying, *Psal. cvii. 9.*; and it is immutable and everlasting, *Psal. lii. 1.*

Q. 23. What improvement ought we to make of the goodness of God?

A. We ought to *praise the Lord for his goodness, and for his wonderful works to the children of men, Psal. cviii. 8.*; to be influenced to repentance from the consideration of his

goodness, Rom. ii. 4.; and to imitate God therein, Heb. xiii. 16.

Of GOD'S TRUTH.

Q. 1. What is the [*truth*] of God ?

A. It is that essential perfection of his nature whereby he cannot but fulfil and accomplish whatever he hath spoken, or do as he has said, Numb. xxiii. 19.

Q. 2. What is it that this perfection of God has a special relation unto ?

A. To the revelation of his will in his word ; hence the whole scripture is infallible truth : *one jot, or one tittle, shall in no wise pass therefrom, till all be fulfilled*, Matth. v. 18. For, *the word of the Lord endureth for ever*, 1 Pet. i. 25.

Q. 3. What is God's truth, as respecting his word, commonly called ?

A. His faithfulness or veracity, Heb. x. 23.—*He is faithful that promised*.

Q. 4. To what is the truth and faithfulness of God opposed ?

A. To all change of mind, Job xxiii. 13. *He is in one mind, and who can turn him ?* and to all lying and dissimulation, Heb. vi. 18.—*It is impossible for God to lie*.

Q. 5. Can there be any inconsistency in his words ?

A. No : for truth always hangs with itself, and he *keepeth truth for ever*, Psal. cxlvi. 6.

Q. 6. Can he possibly forget what he has said ?

A. No, surely ; for, *He will ever be mindful of his covenant*, Psalm cxi. 5.

Q. 7. Wherein is the truth and faithfulness of God manifested ?

A. In the exact accomplishment of his promises, Joshua xxiii. 14. ; and certain execution of his threatenings, Zech. i. 6.

Q. 8. How do we give God the honour of his truth and faithfulness ?

A. By faith, which sets to the seal that God is true, John iii. 33. ; and judges him faithful who hath promised, Heb. xi. 11.

Q. 9. By what sin is this attribute of God most dishonoured ?

A. By the sin of *unbelief*, which makes God a liar, because it believes not *the record that God gave of his Son*, 1 John v. 10.

Q. 10. What record doth God give of his Son?

A. This is the record, that God hath given to us eternal life, and this life is in his Son, 1 John v. 11.

Q. 11. To whom is this record given?

A. To all the hearers of the gospel, as a ground of faith: Mark xvi. 15. *Go ye into all the world, and preach the gospel to every creature*: Acts ii. 39. *The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call*.

Q. 12. How doth it appear that this record is given as a ground of faith to all the hearers of the gospel?

A. If it were not so, it were impossible that unbelievers, under the gospel, could make God a liar; for, if they have no concern in this record, and are not bound to believe it with application to themselves, their rejecting of it could not be their sin; because, *where no law is, there is no transgression*, Rom. iv. 15.

Q. 13. If the record, or promise of the God of truth, be made to every one of the hearers of the gospel, is he not, in that case, obliged to fulfil it to every one?

A. By no means: because the unbeliever wilfully rejects the promise, and will have no benefit by it, Ps. lxxxix. 10—13.

Q. 14. By what example, in scripture, may this be illustrated?

A. By the example of the promise of Canaan, made indefinitely to all Israel who came out of Egypt, Exod. vi. 6, 8.; yet many of them *could not enter in, because of unbelief*, Heb. iii. 19.; even so, the promise of eternal life is made to all the hearers of the gospel; yet many of them come short of it, because *the word preached doth not profit them, not being mixed with faith in them that hear it*, Heb. iv. 1, 2.

Q. 15. What then is the deplorable case of unbelievers under the gospel?

A. They are *condemned already*, and *the wrath of God abideth on them*, John iii. 18, 36.

Q. 16. What improvement ought we to make of the truth and faithfulness of God?

A. We ought to choose the way of truth, Psal. cxix. 30;

walk in it, 3 John, verse 4. ; bear witness for it before the world, Heb. x. 23. ; to praise God for his truth, Psal. cxxxviii. 2. ; and trust him on his word without staggering at the promise through unbelief, Rom. iv. 20.

QUEST. 5. *Are there more Gods than one?*

ANWS. There is but one only, the living and true God.

Q. 1. How doth it appear from scripture, that there is but [one] God [only] ?

A. From Deut. vi. 4. *Hear, O Israel, the Lord our God is one Lord*, Isa. xlv. 22.—*I am God, and there is none else.*

Q. 2. How doth reason demonstrate this truth, that there is but one God ?

A. Reason says, that there is but one first cause, and ultimate end of all things : and that there cannot be two, or more, infinite, eternal, and unchangeable beings.

Q. 3. Why is God's omnipotence commonly adduced to prove, that he can be *but one only* ?

A. Because he could not be omnipotent, or almighty, if any other could oppose or resist him, Job ix. 12.

Q. 4. How may it be proved from his government of the world ?

A. There could not be an uniform governing of all things in the world, to one certain end, if the infinitely wise Governor who is at the helm, were not one only.

Q. 5. How are some of the divine perfections expressed in scripture, for proving the unity of the essence ?

A. They are expressed in the abstract ; for instance, God is said to be *light*, 1 John i. 5. ; to be *love*, chap. iv. 8. ; to be *strength*, 1 Sam. xv. 29. ; all which, and the like abstract properties, plainly denote that God is *one only*.

Q. 6. Is God compounded of the several perfections of his nature, as the Socinians speak ?

A. By no means : for all the several attributes of God, are but the one infinite perfection of his most simple and uncompounded nature ; which infinite perfection, because of our weakness, is described by parts, according to the several objects about which it is conversant.

Q. 7. Are the vast variety of the divine decrees any argument against the divine unity ?

A. No: because the degrees are various, only with respect to the different objects and effects to which they extend, but not with respect to the act of the divine will, which is but one.

Q. 8. Are there not severals in scripture who are called gods?

A. Yes; angels, magistrates, and the idols of the Heathen nations.

Q. 9. Why are *angels* called *gods*, Psal. xcvii. 7.?

A. Because of the excellency of their nature, power, and wisdom, Psal. ciii. 20.

Q. 10. Why are *magistrates* so called, Exod. xxii. 28.?

A. Because they are God's deputies for government and justice among men, Rom. xiii. 4.

Q. 11. Why are the *idols* of the Heathen nations called gods, 1 Chron. v. 25.?

A. Because ignorant and brutish persons have honoured them as such; but there is no reason at all to be *afraid of them, for they cannot do evil, neither also is it in them to do good*, Jer. x. 5.

Q. 12. Why is Satan called the god of this world, 2 Cor. iv. 4.?

A. Because he reigns and rules over the greatest part of the world, as his servants and slaves: for he is *the spirit that now worketh in the children of disobedience*, Eph. ii. 2.

Q. 13. Why are covetous men called idolaters, Eph. v. 4.?

A. Because the world has that room in their heart which God should have.

Q. 14. What may we learn from God's being *one only*?

A. To be aware of mistaken notions of him, as if he were partly in heaven, and partly on earth; for he is so much one, that he is wholly every where present, Jer. xxiii. 24.

Q. 15. Why is this one only God said to be the [*living*] God?

A. Because he has life essentially in himself, John v. 26.; and is the author and giver of that life that is in any living creature, Acts xvii. 28.; and likewise in opposition to dead and dumb idols, Psal. cxv. 4—7.

Q. 16. Why is he called the [*true*] God?

A. In opposition to all false and imaginary gods, Jer. x. 10, 11.

Q. 17. Why are *living* and *true* put together in the answer?

A. Because they are inseparably conjoined in the infinitely perfect nature of God. He who is the living God is the only true God; and the true God, the only living God, 1 Thess. i. 9.

Q. 18. What may we learn from his being the living God?

A. To present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service, Rom. xii. 1.

Q. 19. What may we learn from his being the only true God?

A. To worship him in spirit and in truth, John iv. 24. because he desires truth in the inward parts, Psal. li. 6.; and likewise to beware of setting up an idol, or regarding any iniquity in our hearts, otherwise he will not hear us, Psal. lxvi. 18.

QUEST. 6. *How many persons are there in the Godhead?*

ANSW. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. 1. Whence is it that this article of our holy religion has been so much opposed by adversaries, in every period of the church?

A. The devil and his instruments have warmly opposed it, because they know it is the primary object of our faith and worship; it not being enough for us to know *what* God is, as to his essential attributes, without knowing *who* he is, as to his personality, according as he has revealed himself in his word, to be Father, Son, and Holy Ghost: 1 John ii. 23. *Whosoever denieth the Son, the same hath not the Father.*

Q. 2. Is this doctrine of the Trinity, then, a *fundamental article*, upon the belief whereof our salvation depends?

A. Beyond all doubt it is; because, without the knowledge and belief of the Trinity of persons, we would remain ignorant of the love of the Father, the merit of the Son, and the sanctifying influences of the Holy Ghost, in

the purchase and application of redemption; without which there could be no salvation : John xvii. 3. *This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*

Q. 3. Can the Trinity of persons be proved from the *Old Testament* ?

A. Yes ; not only from the history of man's creation, where God speaks of himself in the plural number, *Let us make man*, Gen. i. 26. but likewise from such passages, as expressly restrict this plurality to three persons ; such as Ps. xxxiii. 6. *By the word of the Lord*, or JEHOVAH, *were the heavens made ; and all the host of them by the breath*, or spirit, *of his mouth.* Where there is mention made of JEHOVAH, the Word, and the Spirit, as concurring in the creation of all things : accordingly, we are told, that all things were made by the Word, John i. 3. ; and that the Spirit garnished the heavens, Job xxvi. 13. The same truth is also evident from Is. lxiii. 7, 9, 10. where we read of the loving kindnesses of JEHOVAH ; of the Angel of his presence saving them ; and of their vexing his Holy Spirit. A plain discovery of a Trinity of persons.

Q. 4. What is the meaning of the word TRINITY, so commonly used in expressing this doctrine ?

A. It signifies the same with TRI-UNITY, or *three in one* ; that is, three distinct persons in one and the same individual or * numerical essence, 1 John v. 7.

Q. 5. Is not a Trinity of Persons, in the divine Essence, an unsearchable mystery ?

A. Yes : and so is every perfection of God, which infinitely transcends our thoughts, and finite capacities, Colos. ii. 2. Job xi. 6, 7.

Q. 6. Is it not unreasonable to require a belief of what we cannot understand ?

A. It is not at all unreasonable in matters that are entirely supernatural ; but, on the contrary, it is the highest reason we should believe what God says of himself, and of the manner of his own subsistence, John xx. 31. : besides, it is the peculiar office of faith to subject our reason to divine revelation, Heb. xi. 1.

Q. 7. How has God revealed this mystery in his word ?

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* That is particular.

A. He hath therein told us, that *there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one*, 1 John v. 7. Or, as our *Confession* expresseth it, 'In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost,' Matth. iii. 16, 17. and xxviii. 19. 2 Cor. xiii. 14.*

Q. 8. What is meant by the word [*Godhead*]?]

A. The divine nature or essence, Rom. i. 20. compared with Gal. iv. 8.

Q. 9. What is meant by a [*person*] in the [*Godhead*]?]

A. A complete, intelligent, and individual subsistence, which is neither a part of, nor sustained by any other; but is distinguished by an incommunicable property in the same undivided essence.

Q. 10. Has each person then a distinct nature or essence of his own?

A. No: but the same divine nature, or essence, is common to all the three glorious persons, 1 John v. 7.—*These three are one*; not only united in will and affection, but in one and the same common nature or essence; it being the transcendent and incommunicable property of the divine nature, to reside in more persons than one.

Q. 11. What was the heresy of the Sabellians, and Trithemists, in opposition to this fundamental doctrine of the Trinity?

A. The Sabellians maintained that there is but one person in the Trinity under three different names, the Trithemists, that the three persons are three Gods.

Q. 12. Is the word PERSON, as applied to this mystery, made use of in scripture?

A. Yes: for the Son is said to be the *express image* of the Father's *person*, Heb. i. 3.

Q. 13. How do you prove that there are [*thres persons*] in the Godhead?

A. From the institution of baptism, Matth. xxviii. 19.; from the apostolical blessing, 2 Cor. xiii. 14; from John's salutation to the seven churches, Rev. i. 4. 5.; and from the baptism of Christ, Matth. iii. 16, 17.; where the Father is manifested by a voice from heaven; the Son, by his bodily

* Chap. ii. Sect. 3.

appearance on earth; and the Holy Ghost by his lighting on him in the shape of a dove.

Q. 14. How is it further evident that they are three distinct persons?

A. From the distinct capacities in which they are represented to act: for, in the work of redemption, we find in scripture, the Father *ordaining*, the Son *purchasing*, and the Holy Ghost *applying* it, 1 Pet. i. 2.

Q. 15. How are the persons in the Godhead distinguished from each other.

A. By their personal properties, which are incommunicable to each other.

Q. 16. What is the personal property of the Father?

A. To beget the Son, and that from all eternity, Psalm ii. 7.

Q. 17. What is the personal property of the Son?

A. To be eternally begotten of the Father, John i. 14. *We beheld his glory, the glory as of the only begotten of the Father.*

Q. 18. What is the personal property of the Holy Ghost?

A. To proceed eternally from the Father and the Son: John xv. 26. *When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.*

Q. 19. How doth it appear that the Holy Ghost proceedeth from the Son, as well as from the Father, when it is not expressly affirmed that he doth so, in the above text?

A. Because he is called *the Spirit of the Son*, Gal. iv. 6.; *the Spirit of Christ*, Rom. viii. 9.; the Spirit is said to receive all things from Christ, John xvi. 14, 15.; to be sent by him, John xv. 26; and the Father is said to send him in Christ's name, John xiv. 26; from all which it may be safely gathered, that he proceedeth from the Son, as well as from the Father.

Q. 20. What is the difference betwixt a *personal* and an *essential* property?

A. A *personal* property is peculiar to one of the persons only, but an *essential* property is common to them all.

Q. 21. Why are the personal properties called *incommunicable*?

A. Because each of them is so proper to one of the persons in the Trinity, that it cannot be affirmed of any of the other two,

Q. 22. Is it the divine essence that begets, is begotten, or proceeds?

A. No: for these are not essential, but personal acts. It is the Father who begets the Son; the Son who is begotten of the Father; and the Holy Ghost, who proceeds from both.

Q. 23. Are the terms *necessary existence, supreme Deity*, and the title of the *only true God*, essential or personal properties?

A. They are essential properties of the divine nature, and so common to all the persons of the adorable Trinity, who have all the same essence, wholly, equally, and eternally.

Q. 24. May the above terms be taken, or are they by found authors, taken in a sense that includes the personal property of the Father, and so not belonging to the Son and Holy Ghost?

A. They may not, and never are, by found authors, taken in that sense; for this would be to make the Son and Holy Ghost inferior to, and dependent upon the Father, for being or existence, which is the very soul of Arianism.

Q. 25. Doth not the Father, being called the *first*; the Son, the *second*; and the Holy Ghost, the *third* person in the Godhead, imply an inequality, or preference of one person to another?

A. These are only terms of mere order, and imply no preference or priority, either of nature, excellency, or duration; and therefore we find in Scripture, that sometimes the Son is named before the Father, as in 2 Cor. xiii. 14. Gal. i. 1; and sometimes the Spirit before the Son, as in Rev. i. 4, 5.

Q. 26. Are not each of these glorious persons truly and properly God?

A. Each of these persons is God, in the true and proper sense of the word: though none of them can be called the *Deity*, exclusively of the rest, in regard the *Deity*, being the same with the *divine nature*, or *essence*, is common to them all.

Q. 27. But does not our Lord say, that the Father is the *only true God*, John xvii. 3. *This is life eternal, that they might know thee the only true God*?

A. Our Lord does not say, that the *Father only* is the true God, exclusive of the other persons of the Trinity:

but that *He* is the *only true God* (as each of the other persons is), in opposition to idols, or gods, falsely so called.

Q. 28. How doth it appear that the [*Father*] is God?

A. From his being expressly so called every where in Scripture: particularly, 1 Cor. viii. 6. and xv. 24. Gal. i. 1, 3, &c.

Q. 29. Is it proper to say, that the Father is the *fountain of the Deity*?

A. The expression is dangerous, and now used by adversaries in an unsound sense, to exclude self-existence and independency from the Son and Holy Ghost, and therefore to be avoided.

Q. 30. How doth it appear from Scripture, that Christ, the [*Son*] is truly and properly the supreme God, equal with the Father?

A. From the same names, attributes, works, and worship ascribed to him in Scripture, as are ascribed unto the Father, and in as full and ample a sense.*

Q. 31. What are the names ascribed to Christ, that prove him to be equal with the Father?

A. He is expressly called *God*, John i. 1.; *the great God*, Titus ii. 13.; *the mighty God*, Isaiah ix. 6.; *the true God*, 1 John v. 20.; *the only wise God*, Jude, verse 25.; and *JEHOVAH*, which is a name never ascribed to any in Scripture, but the living and true God, Jer. xxiii. 6. Psalm lxxxiii. 18.

Q. 32. What are the *divine attributes* ascribed unto Christ, that prove him to be the supreme God?

A. Eternity, in the strict and proper sense of the word, Mic. v. 2.; unchangeableness, Heb. xiii. 8.; omniscience, John xxi. 17.; omnipotence, for he calls himself *the Almighty*, Rev. i. 8.; omnipresence, *Lo, says he, I am with you alway, even unto the end of the world*, Mat. xxviii. 20.; and supremacy, Rom. ix. 5.

Q. 33. What are these *works* which manifested Christ to be the true God?

A. The creating and preserving of all things, Colos. i. 16. 17.; the obtaining eternal redemption for us, Heb. ix. 12.; the working of miracles by his own power, Mark v. 41.; the forgiving of sins, Mark ii. 5.; the raising of the dead at the last day, John v. 28. 29.; and his judging the world, Rom. xiv. 10.

* See *Larger Catechism*, Q. II.

Q. 34. What is that *worship* ascribed unto Christ which proves him to be the supreme God?

A. The same divine worship and adoration that is given unto the Father, John v. 33. ; we are commanded to believe in him equally with the Father, John xiv. 1. ; and we are baptized in his name, as well as in the name of the Father, Matth. xxviii. 19.

Q. 35. In what sense does Christ say, John xiv. 28. *My Father is greater than I*?

A. He does not speak in that place of his *nature*, as God, but of his *office*, as Mediator ; in which respect he is the Father's *servant*, Isa. xlii. 1.

Q. 36. How do you prove the supreme Deity of the [*Holy Ghost*]?

A. From the same arguments whereby the Deity of the Son was proved ; for, (1.) He is expressly called *God*, Acts v. 3. 4. (2.) Attributes, which are peculiar only to God, are ascribed unto him, Heb. ix. 14. 1 Cor. ii. 10. Luke ii. 26. Psal. cxxxix. 7. (3.) Works which can be accomplished by none but God, are performed by him, Psal. xxxiii. 6. Job xxvi. 13. Luke i. 35. 2 Pet. i. 21. John xvi. 13. Rom. xv. 16. (4.) The same divine worship is paid to him, as to the Father and the Son, Mat. xxviii. 19. 2 Cor. xiii. 14.

Q. 37. Could the Trinity of persons, in the unity of essence, have been discovered by the light of nature?

A. By no means ; for then it would be no mystery, seeing divine mysteries are such secrets, as the wisdom of man could never have found out, Mat. xi. 27. 1 Cor. ii. 9. 10. 14.

Q. 38. Is it lawful to explain this mystery by natural similitudes?

A. No : for there is no similitude amongst all the creatures, that has the remotest resemblance to this adorable mystery of the *three-one* God. By making similies or comparisons of this kind, men have become vain in their imaginations, and their foolish minds have been darkened, Rom. i. 21—26. ; and therefore, as this doctrine is entirely a matter of faith, it becomes us to adore it, without prying curiously into what is not revealed.

Q. 39. Doth the asserting of three persons in the God-head, with distinct personal properties, infer any separation, or division, in the divine essence?

A. No: for the persons in the Godhead are not separated, but *distinguished* from one another, by their personal properties. As the unity of the essence doth not confound the persons, so neither doth the distinction of persons imply any division of the essence, 1 John v. 7.

Q. 40. Can any worship God aright, without the faith of this mystery of the Trinity?

A. No: *for he that cometh to God, must believe that he is*, Heb. xi. 6.; namely, that he is God, Father, Son, and Holy Ghost.

Q. 41. How is our worship to be directed to this *three-one* God?

A. We are to worship the Father, in Christ the Son, by the Spirit; and thus when we pray, we are to ask the Father in the name of the Son by the Holy Ghost, Eph. ii. 18. and v. 20.

Q. 42. Will not this mystery be more fully known and displayed in heaven?

A. Yes: for, says Christ, *at that day ye shall know, that I am in my Father*, John xiv. 20. See also 1 Cor. xiii. 12. 1 John iii. 2.

Q. 43. What comfortable instruction may we learn from this doctrine of the Trinity?

A. That the gift of eternal life, in the promise and offer of the gospel, to sinners of mankind, is attested by the three famous witnesses in heaven, who are above all exception, 1 John v. 7, 11.; and consequently that a portion infinitely rich is insured by the covenant of grace to all them that believe, when it makes over all the three persons to them, as their God, Jer. xxxi. 33.

Q. 44. What is the duty of the judicatures of the church with reference to Arians, Socinians, and Deists, who deny this fundamental doctrine of the Trinity?

A. It is their duty, *after the first and second admonition*, to reject them as heretics, Tit. iii. 10.

QUEST. 2. *What are the decrees of God?*

ANSW. The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

Q. 1. What doth the word [*counsel*], as ascribed unto God, import?

A. Not the receiving the knowledge of things from another, or in the way of study and advisement, as among men; but the eternity, wisdom, and immutability of his determinations, Psal. xxxiii. 11. Prov. xix. 21.

Q. 2. Doth the scripture speak expressly of God's decrees?

A. Yes: in many places: such as, Psal. ii. 7. Job xxviii. 26. and xxxviii. 10. Isa. x. 22. Jer. v. 22. &c.

Q. 3. Whether by [*the decrees of God*], are we to understand the things decreed, or the act decreeing.

A. The act decreeing or discerning.

Q. 4. Is the decreeing act of God one simple act only?

A. Yes; because of the perfect oneness or simplicity of his nature, on account whereof he could not but decree all things at once; because all things are naked and opened unto his omniscient eye, Heb. iv. 13.; and because of his immutability, Mal. iii. 6.

Q. 5. Why then do we speak of the divine decrees as various, or many?

A. Because of the many objects which the decreeing act of God doth respect: the things decreed are many, but the act decreeing is but one only.

Q. 6. What are the properties of the divine decrees?

A. That they are eternal, most wise, absolute and unchangeable.

Q. 7. How do ye prove the decrees of God to be *eternal*?

A. The decrees of election, and publishing the gospel, are eternal, as is evident from Eph. i. 4. and 1 Cor. ii. 7.; and therefore all other decrees must be eternal likewise, because he decreed all things at once by one simple act, Acts xv. 18.

Q. 8. Wherein does the *wisdom* of God's decrees appear?

A. In the beautiful order wherein they are executed, Mark vii. 37.—*He hath done all things well.*

Q. 9. Why are the divine decrees said to be *absolute*?

A. Because they depend upon no condition without God himself, but entirely and solely upon his own sovereign will and pleasure, Eph. i. 11.

Q. 10. Are there not certain means whereby the decrees of God are executed?

A. Yes : but these means are decreed as well as the end,
2 Theff. ii. 13.

Q. 11. How doth it appear from scripture, that the means and the end are connected in the decree ?

A. From the preservation of Paul, and those who were with him in the ship ; God had decreed to preserve them all, Acts xxvii. 24. yet lawful means were to be used ; the shipmen must not get leave to flee out of the ship, otherwise the rest cannot be saved, as Paul tells the centurion and the soldiers, ver. 31.

Q. 12. What is the difference betwixt the means of execution, and decreeing conditionally ?

A. The means of execution are stated in the decree ; but to decree a thing conditionally, is to decree it upon an uncertain event, which may, or may never take place.

Q. 13. What is the absurdity of conditional decrees ?

A. They make the will of God, which is the first cause, to depend upon the will of the creature : and they plainly suppose, that either God is ignorant of the event, or incapable to accomplish it, or that he has determined nothing certainly about it ; all which are blasphemously absurd.

Q. 14. Are all the decrees of God then *unchangeable* ?

A. Yes ; " from all eternity he hath, for his own glory, " unchangeably fore-ordained whatsoever comes to pass in " time," Eph. i. 11*.

Q. 15. How do you prove the decrees of God to be unchangeable ?

A. From scripture, and from reason.

Q. 16. How is it proven from *scripture* ?

A. From Job xxiii. 13. *He is in one mind, and who can turn him ?* Isa. xlv. 10. *My counsel shall stand, and I will do all my pleasure.*

Q. 17. How do you prove from *reason*, that the divine decrees are unchangeable ?

A. From this one argument ;—That there is in God no defect of wisdom, power, or faithfulness, from whence any change of his will may flow ; as is the case among men, when they alter their resolutions.

Q. 18. Doth the immutability of God's decree destroy the liberty of man's will, or the contingency of second causes ?

PART I.

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* *Larger Cat.* Q. 12.

A. No : there is thereby no “ violence offered to the
 “ will of the creatures, nor is the liberty or contingency
 “ of second causes taken away, but rather established,
 “ Mat. xvii. 12. Acts ii. 23 *.”

Q. 19. Whence is it, that the absolute or unchangeable
 decree, does not take away the liberty of the will ?

A. Because God, in the execution of his decree, does
 not change the nature of things, but suffers rational agents,
 to act freely and voluntarily, as being under no more con-
 straint or compulsion, than though there had been no such
 decree.

Q. 20. How is this made clear from scripture ?

A. By the instance of Pilate and the Jews, when they
 crucified the Lord of glory : what they did, was with full
 freedom of their will, and yet they did nothing but what
 God's *hand and counsel determined before to be done*, Acts iv.
 27. 28.

Q. 21. Doth any thing come to pass in time, but what
 was decreed from eternity ?

A. No : for the very reason why any thing comes to pass
 in time, is because God decreed it, Eph. i. 11. Acts
 xv. 18.

Q. 22. Are things that are casual or accidental, positive-
 ly decreed ?

A. Yes : as is evident from the instances of Joseph's ad-
 vancement in Egypt ; and the not breaking a bone of
 Christ ; and many others ?

Q. 23. What has the decree of God fixed with respect
 to man's continuance in this world ?

A. It has immoveably fixed the precise moment of every
 one's life and death ; with every particular circumstance
 thereof.

Q. 24. How may it be proved that the precise moment
 of every one's death is unalterably fixed in the decree ?

A. From express scripture testimony, Job xiv. 5. Psalm
 xxxix. 4. ; from the reason given why the Jews could not
 lay hands on Christ, namely, *because his hour was not yet
 come*, John vii. 30. ; and from God's numbering the hairs
 of our head, Mat. x. 30. ; much more the days and mo-
 ments of our life.

Q. 25. Were there not *fifteen* years added to Hezekiah's

* Conf. chap. iii. sect. 1.

lays, after the prophet said to him, *Set thine house in order ; for thou shalt die, and not live*, Isa. xxxviii. 1, 5. ?

A. The sentence of death by the prophet, was not an intimation of the decree of God, that Hezekiah was presently to die ; but of the nature of his disease, which according to the ordinary course of second causes, was mortal, if the power of God had not miraculously interposed.

Q. 26. How does the decree of God extend to things naturally and morally good ?

A. Effectively ; because God is the author and efficient of all good, Phil. ii. 13.

Q. 27. How does it extend to things morally evil ?

A. Permissively and directively only, Acts xiv. 16.

Q. 28. Is the permissive decree a bare inactive permitting of evil ?

A. No : it determines the event of the evil permitted, and over-rules it to a good end, contrary to the intention both of the work and worker.

Q. 29. What scripture example is there hereof ?

A. God permits Joseph's brethren to sell him into Egypt, and Potiphar to throw him unjustly into prison, and yet over-rules both these evils, and makes them means, contrary to the intention both of the work and workers, for executing the decree of his advancement to the greatest honour, Gen. xlv. 5—8. and 1. 20—*Ye thought evil against me, (says Joseph to his brethren), but God meant it unto God.*

Q. 30. How can the decree of God be permissive and efficacious at the same time ?

A. It is permissive, with respect to the *sinfulness* of the action as a moral evil ; and efficacious, with respect to the *matter* of it as a natural act.

Q. 31. How do you prove that God cannot be the author of sin ?

A. From the contrariety of it to his holy nature and law, and the indignation he has manifested against it, in what Christ suffered on account of it ; for he can never be the author of that whereof he is the avenger.

Q. 32. What is the great end of all God's decrees ?

A. [His own glory]. Prov. xvi. 4. *The Lord hath made all things for himself*; and particularly the glory of his mercy and justice, Rom. ix. 22, 23. ; and, next to his own glory,

the good of the elect, both here and hereafter, Rom. viii. 28.

Q. 33. Who are the special objects of God's decree?

A. Angels and men.

Q. 34. What is God's decree concerning angels and men, commonly called?

A. His predestinating of them.

Q. 35. What is meant by *predestination*?

A. It is God's unchangeable purpose or decree, concerning the last end and eternal state of angels and men, 1 Tim. v. 21. Jude, verse 6. Exod. xxxiii. 19. Rom. ix. 11, 13, 18.

Q. 36. Is the precise number of angels and men, thus predestinated, particularly and unchangeably designed?

A. Yes: "their number is so certain and definite, that, "it cannot be either increased or diminished," 2 Tim. ii. 19. John xiii. 18.*

Q. 37. How is the decree of *predestination* usually divided?

A. Into the decree of election and reprobation.

Q. 38. What is God's decree of *election*, as it respects men?

A. It is his choosing a certain number of mankind, in Christ, unto eternal life and the means thereof, to the praise of his glorious grace, Eph. i. 4. 2 Thess. ii. 13, 14.

Q. 39. Was it the foresight of faith, or good works, or perseverance in either of them, or any other thing whatsoever in the creature, that moved God to make choice of some men, and not of others?

A. By no means; but his mere free grace and love, Eph. i. 6, 12.

Q. 40. What is God's decree of *reprobation*, as it respects men?

A. It is his passing by, and ordaining all the rest of mankind whom he hath not chosen, to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice, Rom. ix. 17, 18, 22. 1 Pet. ii. 8. Jude, verse 4.

Q. 41. Since God hath appointed the elect unto glory, hath he not also fore-ordained all the means thereunto?

A. Yes: for 'they who are elected, being fallen in Adam, 'are redeemed by Christ,' 1 Thess. v. 9, 10:† and free grace reigns through his righteousness, unto their eternal life, Rom. v. 21.

* Conf. chap. iii. sect. 4.

† Ibid. chap. iii. sect. 6.

Q. 42. Do the decrees of election and reprobation, import any partiality, or injustice, in God?

A. No more than a potter is esteemed partial, or unjust, in making, out of the same lump, one vessel to honour, and another to dishonour, Rom. ix. 20, 21.

Q. 43. Whether is sin in the reprobate, the cause of their damnation or of their reprobation?

A. Their sin is indeed the cause of their damnation, Rom. vi. 23. *The wages of sin is death*; but the sovereign will and pleasure of God is the cause of their reprobation, Matth. xi. 25, 26. Rom. ix. 18.

Q. 44. Are the secret decrees of God concerning the eternal state of man, the rule of faith and practice?

A. No; but the revealed will of God only, Deut. xxix. 29.

Q. 45. Doth not this doctrine of particular election and reprobation limit the general call of the gospel?

A. No; for Christ's commission is to go into all the world, and preach the gospel to every creature, Mark xvi. 15. not as they are elect or reprobate, but as they are lost sinners of Adam's family, Matth. ix. 13.: therefore all that hear the gospel have an equal warrant to believe, 1 John iii. 23.

Q. 46. Hath it a tendency to make men careless in the use of the means of salvation?

A. No: because God hath chosen us to salvation, through sanctification of the Spirit, and belief of the truth, 2 Theff. ii. 13.

Q. 47. Ought we then to improve the means of salvation, without regard to the decree?

A. We ought no more to regard the decree in the matter of believing to the salvation of our souls, than in eating, drinking, buying, selling, or any other common action of life; because the secret things belong unto the Lord our God, but those things which are revealed, belong unto us, and to our children for ever, Deut. xxix. 29.

Q. 48. What improvement ought we to make of the doctrine of absolute election?

A. We ought thereby to be encouraged to believe in Christ; considering that electing love pitches on the chief of sinners, Ezek. xvi. 6.; that it flows not from, nor is founded upon, any condition to be performed by men, Rom. ix. 11.; and that it contains in it all things pertaining to life and godliness, 2 Pet. i. 3.

QUEST. 8. *How doth God execute his decrees?*

ANSW. God executeth his decrees in the works of creation and providence.

Q. 1. What is it for God to *execute* his decrees?

A. It is to bring them to pass; or, give an actual being in time, to what he purposed from eternity, *Isaiah xlvi. 10.*

Q. 2. Doth not God leave the execution of his decrees to second causes?

A. Whatever use God may make of second causes, in the execution of his decrees, yet they are all but tools in his over-ruling hand, to bring about his glorious designs; they are his servants, and must do all his pleasure, *Acts iv. 27, 28.*

Q. 3. What difference is there between the decree, and the execution thereof?

A. The decree is an *immanent* or inherent act in God, and is nothing else but *God decreeing*; but the execution is a *transient* or passing act of his infinite power, bringing the thing decreed into an actual existence, *2 Pet. i. 3.*

Q. 4. Is there an exact harmony, or correspondence, between God's decree and the execution thereof?

A. When the thing decreed is brought actually into being, it exactly corresponds unto the idea or platform of it in the infinite mind of God, *Psalms cxxxix. 16.*; as the tabernacle of Moses answered the pattern given of it in the Mount, *Exod. xxv. 40.*

Q. 5. Can none of the decrees of God be defeated, or fail of execution?

A. By no means; the counsel of the Lord shall stand, and he will do all his pleasure, *Isa. xlvi. 10. Who hath resisted his will, Rom. ix. 19. None can stay his hand, or say unto him, What dost thou? Dan. iv. 35.*

Q. 6. What are the works of God, wherein his decrees are executed?

A. They are [the works of creation and providence.]

Q. 7. To which of these works of God doth *redemption* belong?

A. To the *providence* of God, as the most glorious part thereof towards men.

Q. 8. What then is the first external work of God?

A. It is creation: which is therefore called, *The beginning of his ways, Prov. viii. 22.*

Q. 9. What is the difference betwixt God's executing the work of creation, and that of providence?

A. He executed the work of creation entirely without means, by the word of his power; but he executes the work of providence, for ordinary, in the use of them.

Q. 10. What may we learn from God's executing his decrees?

A. That all his promises shall be punctually accomplished, and not one of them fall to the ground, Mark xiii. 31.

QUEST. 9. *What is the work of creation?*

ANSW. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. 1. How do you know that the world had a beginning?

A. The light of nature teaches, that there must be a *first cause*; besides, *through faith we understand that the worlds were framed by the word of God*, Heb. xi. 3.

Q. 2. Might not this world have existed from eternity?

A. No: it is impossible: this supposition is not only contrary to scripture, but to common sense and reason, which tells us, that what is created, and hath a duration by succession of time, must have had a beginning.

Q. 3. From whom did this world receive its being and beginning?

A. From God only, who is being itself, and gives being unto all things, Neh. ix. 6.

Q. 4. What is it for God to create?

A. it is his [making all things of nothing.]

Q. 5. When did God create this world?

A. In the beginning of time, Gen. i. 1.

Q. 6. Was there any pre-existent matter out of which God created the world?

A. No: for, by his powerful word, he called *those things which be not, as though they were*, Rom. iv. 17.; *so that things which are seen, were not made of things which do appear*, that is, of any pre-existent matter, Heb. xi. 3.

Q. 7. In what time did God create all things?

A. [In the space of six days], Exod. xx. 11.

Q. 8. Could he not have created all things in a moment of time?

A. Yes; but he saw it more for his own glory, and the good of mankind, to set them an example of working six days, and resting the seventh.

Q. 9. On which of the six days, is it reckoned, that the angels were created?

A. It is probable they were created on the first day, as would seem from Job xxxviii. 4, 7. *Where wast thou when I laid the foundations of the earth:—when the morning stars sang together, and all the sons of God shouted for joy?*

Q. 10. Can creating power be imparted unto any creature?

A. No: it implies a contradiction for a creature to create, because this would vest a finite creature with infinite power, Isa. xlv. 12.

Q. 11. Is it not then a clear proof of the supreme Deity of the Son of God, that all things were made by him?

A. No doubt it is: for, none but he, who is truly and properly God, can command things that are not into being, Isa. xlv. 24.

Q. 12. Is creation a work common to all the persons of the Trinity?

A. Yes: for all the external works of God are common to each person; every one of the three adorable persons being the same in substance, equal in power and glory: 1 John v. 7.—*These three are one.*

Q. 13. For what end did God make all things?

A. He made all things for himself, or for the display of his matchless excellencies, Prov. xvi. 4.

Q. 14. What are these excellencies or perfections of God, which are more especially displayed in the work of creation?

A. His infinite power, extensive goodness, and manifold wisdom, Rom. i. 20.

Q. 15. How does the infinite power of God shine forth in creating the world?

A. In bringing all things, of a sudden, out of nothing by his bare word, Psal. xxxiii. 6.

Q. 16. What was that bare word?

A. Let such a thing be, Gen. i. 3.

Q. 17. How is his manifold wisdom displayed in this work?

A. In the vast variety of creatures, great and small, which he has made; the order and harmony of them all: and their subserviency one to another, Psal. civ. 24.

Q. 18. Why is it said, that he made all things [*very good?*]

A. Because God, upon a survey of his works, declared them to be so, Gen. i. 31. *God saw all that he had made, and behold, it was very good.*

Q. 19. Wherein consists the goodness of the creatures of God?

A. In the perfection of their nature, their being fit to answer the end of their creation; and their usefulness to man, being both profitable and pleasant to him.

Q. 20. Are not many creatures hurtful unto man?

A. They were not so at their first creation, and while man continued in his allegiance to God, but through his sinning against God, he has brought a curse on himself and the whole creation, Gen. iii. 17. *Cursed is the ground for thy sake.*

Q. 21. Is not God said to create evil, Isa. xlv. 7.?

A. Not the evil of sin, but of punishment, as a just judge, Rom. iii. 5. 6. Amos iii. 6.

Q. 22. How then came sin and death into the world?

A. Man is the parent of sin, and sin opened the door to death: *By one man sin entered into the world, and death by sin,* Rom. v. 12.

Q. 23. Upon what day did God rest from creating the world?

A. Upon the seventh day, Gen. ii. 2. 3.; which was therefore appointed to be the weekly sabbath, till the resurrection of Christ.

Q. 24. Doth this resting on the seventh day, say that he was weary with working?

A. No: *The everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary,* Isa. xl. 28.

Q. 25. What then is meant by his resting?

A. It is spoken after the manner of men: and the meaning is, that God ceased to create any other sorts of creatures than he had already made.

Q. 26. Is not the same power that created all things, exerted in sustaining them in their being?

A. Yes: for he, by whom the worlds were made, is said

to uphold all things by the word of his power, Heb. i. 2. 3.

Q. 27. Do not the scriptures speak of a *new* creation, as well as of the old ?

A. Yes; the Spirit of God, in scripture, speaks of a new world of grace, under the name of *new heavens* and a *new earth*, Isa. lxvi. 22. Rev. xxi. 1.

Q. 28. What is to be understood by this new creation, or new world of grace ?

A. The true church of Christ, particularly under the New Testament, not excluding the church triumphant in heaven.

Q. 29. By whom is this new world created ?

A. By the same God that made the old world ; *Behold, I create new heavens, and a new earth*, Isa. lxv. 17.

Q. 30. Who are the inhabitants of this new world ?

A. They are all *new creatures*, taken out of the old world, 2 Cor. v. 17.

Q. 31. How came they out of this material into that spiritual world ?

A. by the new birth : for, except a man be born again, he cannot enter into it, John iii. 3 ; flesh and blood, or corrupted nature, continuing such, cannot inherit it, 1 Cor. xv. 50.

Q. 32. Is there any difference of nations, sexes, or persons, in this new world ?

A. No : for *there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free ; but Christ is all, and in all*, Col. iii. 11.

Q. 33. By what door do men enter into this new world of grace ?

A. Christ says, *I am the door ; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture*, John x. 9. ; and chap. xiv. 6. *I am the way, no man cometh unto the Father but by me.*

Q. 34. Wherein lies the happiness of the inhabitants of this new world of grace ?

A. None so happy as they, because they dwell in God, and God dwells in them as in a temple, 1 Cor. iii. 16. ; and walks in them as in his garden of pleasure, 2 Cor. vi. 16. ; and, at death, they are transported by the ministry of angels, to the world of glory above, Luke xvi. 22.

Q. 35. What may we learn from the doctrine of the creation ?

A. That we ought to contemplate God in all his creatures, Psalm xix. 1. ; acknowledge him as the rightful proprietor and sovereign disposer of them all, 1 Chron. xxix. 11. ; and believe that the same almighty power of God, which was put forth in creating of all things, shall be exerted in defence and support of his church and people, in the time of their need, Psalm cxxi. 2.

QUEST. 10. *How did God create man?*

ANSW. God created man, male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Q. 1. Upon which day of creation was [*man*] made?

A. Upon the *sixth* day, Gen. i. 26. and 31. compared.

Q. 2. Why was the creation of man delayed, or put off to the sixth day?

A. To discover the great regard God had to man's happiness and welfare, in that he would first plenish the great house of the creation for him, before he brought him into it, Psalm viii. 6—8.

Q. 3. Was there any more solemnity observed in the creation of man, than in making the rest of the creatures?

A. Yes; for as to the rest of the creatures, he just commanded them into being: but when man is to be created, a counsel of the Trinity is held about his formation, Gen. i. 26. *Let us make man.*

Q. 4. Why so much solemnity about man's formation beyond other creatures?

A. Because man was to be God's viceroy in this lower world, the only image of his Creator, in his formal perfections; and it was the purpose of God, though not then revealed, that the second person of the Godhead was to become man.

Q. 5. What is it that constitutes the human nature, or nature of man?

A. A true body and a reasonable soul united together.

Q. 6. Whereof was the body of man formed?

A. *Of the dust of the ground*, Gen. ii. 7. : hence God is

resembled unto a *potter*, and man unto the *clay*, and a *pot-shepherd*, Isa. lxiv. 8. and xlv. 9.

Q. 7. What should this teach us ?

A. To remember we are dust, Eccl. iii. 20. ; to admire the condescension of the Son of God, in coming into our tribe, and assuming a human body, 1 Tim. iii. 16. ; to consider that we are in God's hand, as the clay is in the hand of the potter, Jer. xviii. 6. ; and that, in this our fallen state, we are to return to the dust again, Gen. iii. 19.

Q. 8. How was the first woman formed ?

A. Of a rib taken from the man's side, Gen. ii. 21. 22.

Q. 9. Whereof was this a figure ?

A. Of Christ and the church, Eph. v. 31. 32.

Q. 10. In what respect was the formation of the woman a figure of these ?

A. In as much as the church was, as it were, taken out of the pierced side of Christ, when the Lord God caused the deep sleep of death to fall upon him ; first, *typically*, in the sacrifices ; and then, *actually*, in his decease which he accomplished at Jerusalem.

Q. 11. Why was marriage instituted of God before the fall ?

A. To shew that it belongs to the law of nature : and that mankind, as such, have a title thereunto, Heb. xiii. 4. *Marriage is honourable in all.*

Q. 12. What is the other part of man's nature ?

A. A reasonable soul.

Q. 13. How was the soul of man made ?

A. God *breathed into his nostrils the breath of life*, and he became a living soul, Gen. ii. 7.

Q. 14. Why is the creation of the soul of man thus expressed ?

A. To shew, that, as the Lord is *the God of the spirits of all flesh*, Numb. xxvii. 16. who creates them immediately, and by himself, without the intervention of second causes, Zech. xii. 1. ; so he has an absolute dominion over them, and can call them back to himself when he pleases, Eccl. xii. 7.

Q. 15. Wherein doth the soul of man differ from the body ?

A. The body is a corporeal, but the soul is a spiritual and immaterial substance.

Q. 16. Wherein doth the soul of man differ from the spirit or life of a beast?

A. The spirit or life of a beast goeth downward to the earth, and perisheth at its death, Ecc. iii. 21.; but the soul of man, being rational and immortal, *returns to God who gave it*, Ecc. xii. 7.

Q. 17. How do you prove the immortality of the soul of man?

A. (1.) From the great price paid for the redemption of the soul, which had ceased for ever, without a ransom of infinite value, Psalm xlix. 8. (2.) From the promises of eternal life, and the threatenings of eternal death, Mark xvi. 16, (3.) Christ tells us, that they who kill the body cannot kill the soul, Matth. x. 28. (4.) Christ, and his dying saints, commit their spirits or souls into the hand of God, Psalm xxxi. 5. Luke xxiii. 46. Acts vii. 59.; and the soul of the thief went to paradise, with the soul of Christ, that day they died, Luke xxiii. 43. In a word, if the soul perished with the body, the saints of God would be of all men the most miserable, 1 Cor. xv. 19.

Q. 18. What should this teach us?

A. To be more concerned for the salvation of our souls than for all things in the world; *For*, says Christ, *what is a man profited, if he gain the whole world, and lose his own soul?* Matth. xvi. 26.

Q. 19. Why did God create man [*male and female*]??

A. For the propagation of mankind, Gen. i. 28.; and mutual helpfulness to each other, chap. ii. 18.

Q. 20. Why was both the man and the woman called *Adam*, Gen. v. 2.?

A. To intimate that their original was of the earth; that they were both of the same nature: that the promises and threatenings concerned them both equally, Rom. v. 12.; and to teach us, that, notwithstanding hereof, the man was the representing head of the covenant, 1 Cor. xv. 22.

Q. 21. After whose *image* did God create man?

A. [*After his own image*], Gen. i. 26, 27.

Q. 22. Did this image of God lie in any outward shape of man's body?

A. By no means: for God is a pure Spirit, without all bodily parts, John iv. 24.

Q. 23. What then was the proper seat thereof?

A. The soul of man was the painting table on which this image of God was expressed and delineated, Gen. ii. 7. James iii. 9.

Q. 24. Wherein did the soul of man bear a likeness to God?

A. In its spiritual and immortal nature; and in the faculties of understanding and willing with which it was endued.

Q. 25. Wherein did the image of God, which was drawn on man's soul, chiefly consist?

A. [*In knowledge, righteousness, and holiness*], Colos. ii. 10. Eph. iv. 24.

Q. 26. What knowledge was man endued with at his creation?

A. A perfect knowledge of God, of his will, and works, so far as was necessary to render him happy, and fit for universal obedience.

Q. 27. What righteousness had man at his creation?

A. Not an imputed, but an inherent righteousness; which consisted in a perfect conformity of all the powers and faculties of his soul, to the pure nature of God, and the moral law written upon his heart, Eccl. vii. 29.

Q. 28. Wherein consisted his holiness?

A. In the lustre and beauty of his perfect knowledge and inherent righteousness, shining both in his heart and life.

Q. 29. Was the will of man, in a state of innocency, absolutely indifferent to good and evil?

A. No: God set man's will only towards good; yet it was moveable to evil, and that only by man himself; to whom God gave a sufficient power to stand in his integrity, if he had pleased, Eccl. vii. 29.

Q. 30. What was the necessary consequence of this image of God drawn upon our first parents?

A. The immortality of the whole man, and [*dominion over the creatures*].

Q. 31. Would they have been immortal if they had not sinned?

A. Yes; for it was only in case of sin that death was threatened, Gen. ii. 17.

Q. 32. How could their bodies have been immortal, when made of the dust?

A. The perfect purity or holiness of their souls, would have preserved their bodies from sickness, death, and corruption, Rom. v. 12. and vi. 23.

Q. 33. Wherein did man's *dominion over the creatures* consist!

A. In his princely power over the inferior creatures; whereby he could rule and use them as he pleased, for God's glory and his own good, without any injustice, Gen. i. 18. and ii. 19. 20.

Q. 34. Where did God put the man when he had formed him after his own image?

A. In the garden of Eden; a place eminent for pleasantness, wherein nothing was wanting, either for necessity or delight, Gen. ii. 8, 9.

Q. 35. What may we learn from the holy and happy state in which man was created?

A. The unspeakable difference betwixt man's *former* and *present* condition: *formerly*, in a state of innocency, man's understanding was a lamp of light, his will lay straight with the will of God, and his affections were pure and holy, free from all disorder and distemper; but *now*, the very reverse; so that we may say, *How is the gold become dim! how is the most fine gold changed*, Lam. iv. 1. *The crown is fallen from our head! woe unto us that we have sinned!* chap. v. 16.

QUEST. II. *What are the works of providence?*

ANSW. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

Q. 1. How doth it appear that there is a [*providence*].

A. From scripture, and by reason.

Q. 2. How doth the scripture evidence that there is a providence?

A. It tells us, that the Lord preserveth man and beast, Psalm xxxiv. 6.; that he gives *rain from heaven, and fruitful seasons, filling our hearts with food and gladness*, Acts xiv. 17.; that *he giveth to all, life, and breath, and all things*, Acts xvii. 25.

Q. 3. How may providence be proved by reason?

A. The admirable order and harmony among such a vast variety of creatures in the world, continuing for so many ages, notwithstanding of their different and opposite natures;

the accomplishment of future events, exactly according to the predictions of them long before-hand; the revolutions of kingdoms; the orderly returns of seed time and harvest; and the preservation of a church on earth against the fury of hell and wicked men: all these plainly evince, to the rational world, that there is a providence.

Q. 4. Can providence be denied without denying the being of God?

A. No: for the same arguments that prove the one, prove the other: to deny that God governs the world, is to deny that God is, Isa. xli. 23.

Q. 5. What is the *object* of God's providence, or to what does it extend?

A. To [*all his creatures, and all their actions*].

Q. 6. What is God's providence towards the angels?

A. He permitted some of them to fall wilfully and irrecoverably into sin and damnation, Jude, verse 6.; and established the rest in holiness and happiness, 1 Tim. v. 21.

Q. 7. Are the smallest and meanest of the creatures the subjects of God's providence, as well as the greatest and most considerable?

A. God's providence descends not the meanest worm, more than the mightiest prince: he counts the hairs of our head, Matth. x. 30. as well as the number of the stars, Psal. cxlvii. 4.

Q. 8. Does it reflect any dishonour upon the providence of God to take care of the meanest creatures?

A. It can reflect no dishonour upon divine providence, to preserve what infinite wisdom saw meet to create, be it ever so mean in our view, Neh. ix. 6.

Q. 9. Does providence extend to all the [*actions*] of the creatures, as well as unto the creatures themselves?

A. Yes: otherwise the creatures would be independent in their actions, and God would not be in all things the first cause, Gen. xlv. 7.

Q. 10. Are casual or contingent actions subject to divine providence?

A. What is casual to us, is ordained by God: nothing can be more casual than a *lot*, yet *the whole disposing thereof is of the Lord*, Prov. xvi. 33.

Q. 11. Are voluntary or free actions subject to it likewise?

A. Yes ; for, though *there are many devices in a man's heart, nevertheless the counsel of the Lord, that shall stand,* Prov. xix. 21.

Q. 12. How is the providence of God conversant about good actions ?

A. Not by compelling, but sweetly inclining and determining the will, both to the action and the right manner of performing it, Phil. ii. 13. *It is God who worketh in you, both to will and to do, of his good pleasure.*

Q. 13. How is it conversant about sinful actions ?

A. In permitting them to be done, Acts xiv. 16.; and in limiting and directing them to good and holy ends, contrary both to the nature of sin, and the intention of the sinner, 2 Kings xix. 28.

Q. 14. What scripture instance may be given of God's over-ruling the sinful actions of men to holy ends ?

A. The worst action that ever was committed, the crucifying the Lord of glory, was ordered and directed by God, for bringing about the greatest mercy, the redemption of a lost world, Acts ii. 23. and iv. 28.

Q. 15. What are the [*works*] of providence about the creatures and their actions ?

A. They are two ; God's *preserving* them, and his *governing* them.

Q. 16. What is God's [*preserving*] work of providence ?

A. It is his upholding all the creatures in their being and operation, by the same power whereby he made them at first, Heb. i. 3.—*Upholding all things by the word of his power.*

Q. 17. What should be the consequence of God's withholding from the creatures his preserving providence ?

A. They would presently sink into their original nothing, Psal. civ. 29.

Q. 18. What is God's [*governing*] work of providence ?

A. His directing and leading all his creatures to the proper ends which he has prescribed and appointed, Prov. xvi. 9. *A man's heart deviseth his way, but the Lord directeth his steps.*

Q. 19. How do you prove that God governs, as well as preserves his creatures ?

A. From their dependence upon him for operation, as well as for being ; for in him they *live and move*, as well as

have their *being*, Acts xvii. 28.; and it is expressly said, that *God ruleth by his power for ever*, Psal. lxi. 7.

Q. 20. Does God's governing providence include in it his *immediate concurrence*, with every action of the creature?

A. Yes: God not only efficaciously concurs in producing the action as to the matter of it, but likewise pre-determines the creature to such or such an action, and not to another, Isa. x. 6, 7.; shutting up all other ways of acting, and leaving that only open, which he had determined to be done, Ezek. xxi. 21, 22.

Q. 21. How can God concur with the sinful actions of men, without sin, whereof he cannot be the author?

A. Although God not only preserves and supports the faculties wherewith a man sinneth, but likewise previously, immediately, and efficaciously concurs to the substance, matter, or entity of the action, yet he by no means concurs to the sinfulness or wickedness of the act, Isa. x. 6, 7.

Q. 22. Wherein doth the sinfulness of an action properly consist?

A. Not in the *matter* of the action, but in the *form* of it; that is, not in the action itself, considered as an act, but in the deficiency or swerving of that act from the rule of the law, 1 John iii. 4. — *Sin is the transgression of the law.*

Q. 23. How may the difference betwixt the *matter* and *form* of an action be illustrated by an example?

A. In the stoning of Achan and Naboth; the *matter* of the action was the same, namely, the throwing of stones; but the *form* of the action, in point of conformity or disconformity to the law, was vastly different; the stoning of Achan, condemned by God, and all Israel, was an act of just punishment, agreeable to the law; but the stoning of Naboth, an innocent man, was an act of unjust murder, quite contrary to the law, Exod. xx. 13.

Q. 24. From whence, then, doth the sinfulness or viciousness of actions proceed?

A. Although the power of acting be from God, yet the viciousness or malignity of the action is entirely from the inherent corruption of our own natures, James i. 13, 14.

Q. 25. Doth not God present the object which is the occasion of sinning?

A. Sin doth not arise from the object which God, in

his providence, presents to us, but from our own inward depravity, called, *the corruption that is in the world through lust*, 2 Pet. i. 4. God delivered Christ to the Jews; he presented him to them; but neither infused that malice in them, whereby they crucified him, nor did excite it, but it was entirely of themselves, Acts ii. 23.

Q. 26. What are the properties of God's providence?

A. It is [*most holy, wise, and powerful.*]

Q. 27. Why is the providence of God called [*most holy*]?

A. Because of the infinite holiness and purity that shines in all his administrations, Psal. cxlv. 17.

Q. 28. Wherein doth the holiness of God's providence appear?

A. In bringing glory to his mercy and justice out of sin.

Q. 29. How doth he bring glory to his mercy out of sin?

A. In making the worst of sinners become the choicest of saints, as in the instance of Paul, 1 Tim. i. 12, 13. and others.

Q. 30. How doth he bring glory to his justice out of sin?

A. By the judgements which he executes upon sinners, even in this life, Psal. ix. 16.

Q. 31. Why is the providence of God said to be [*wise*]?

A. Because it makes all things subservient to the end which God had fixed for himself, Rom. viii. 28.

Q. 32. How is the wisdom of providence manifested?

A. In the exact harmony of all the motions thereof with the word, Hos. xiv. 9.

Q. 33. Why is God's providence called [*powerful*]?

A. Because it cannot be resisted, Dan. iv. 35.—*He doth according to his will, in the army of heaven, and among the inhabitants of the earth: none can stay his hand, or say unto him, What dost thou?*

Q. 34. How does the power of providence discover itself?

A. In bringing about great events, by small and contemptible like means: thus he makes *worm Jacob* to thresh the mountains, Isa. xli. 15.; and by the foolishness of preaching saves them that believe, 1 Cor. i. 21.

Q. 35. How is the providence of God usually distinguished?

A. Into ordinary and extraordinary, common and special.

Q. 36. What is the ordinary providence of God ?

A. It is his observing the order of things, which he appointed from the beginning, Hof. ii. 21. 22.

Q. 37. What is the *extraordinary* providence of God ?

A. It is his going beyond, or contrary to the natural order of things ; and such events are called miraculous.

Q. 38. What is a *miracle* ?

A. It is such an astonishing and surprising effect, contrary to the ordinary course of nature, as surpasses the power of all created beings, and can be produced by divine omnipotence only ; such as, dividing the waters of the Red sea and Jordan, making the sun to stand still, raising the dead, giving eye-sight to the born blind, curing all manner of diseases by a word, and the like.

Q. 39. What is *common* providence ?

A. It is that which is exercised about all the creatures in general, Acts xvii. 28. called God's *natural* government.

Q. 40. What is *special* providence ?

A. It is that which is exercised about rational creatures in particular, Deut. xxx. 16—18. called his *moral* government.

Q. 41. What is the special providence which God exercises about his church and people ?

A. His *eyes run to and fro throughout the whole earth, to shew himself strong in behalf of them whose heart is perfect towards him*, 2 Chron. xvi. 9. ; and he makes all things work together for their good, Rom. viii. 28.

Q. 42. Are not all the dispensations of providence, prosperous or adverse, to be carefully observed ?

A. Yes ; for *whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord*, Psal. cvii. 43.

Q. 43. How are the providences of God to be observed ?

A. With humility and reverence, under a sense of our weakness to penetrate into them, Rom. xi. 34. ; and with gratitude and thankfulness, because there is always some mixture of mercy with judgement in this life, Psal. ci. 1.

Q. 44. Is it not dangerous to overlook the operations of divine providence ?

A. Yes ; for it is said, Psal. xxviii. 5. *Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.*

Q. 45. Are not some dispensations of providence very dark and myſterious?

A. Yes: his ways are many times in the ſea, and his paths in the great waters, and his footſteps are not known, Pſal. lxxvii. 19.

Q. 46. Wherein doth the myſtery of providence appear?

A. In the myſterious tract, and myſterious outward appearance thereof.

Q. 47. How is providence myſterious in the *tract* of it?

A. In attaining its end by contrary like means; ſuch as making Joſeph's imprisonment the ſtep to his being *ſecond* in the kingdom, and the caſting of Daniel into the lions den, the path to his higher preferment.

Q. 48. Wherein is providence myſterious in the *outward appearance* of it?

A. In that *all things come alike unto all*; there being *one event to the righteous and to the wicked*: and no man knowing love or hatred, by all that is before him in this life, Eccl. ix. 1. 2.

Q. 49. How do you prove, that love or hatred cannot be known by the outward diſpenſations of providence in this life?

A. From the parable of the *rich man* and *Lazarus*; the *rich man*, in his lifetime, received good things, and *Lazarus* evil things; and yet, after death, *Lazarus* is comforted, and the other tormented, Luke xvi. 19—27.

Q. 50. Is this ſeemingly unequal appearance of providence in this life any reflection upon the wiſdom and righteouſneſs thereof?

A. No: for, though good men may be ſometimes put to a ſtand, by the outward proſperity of the wicked, and the ſtraits and wants of the godly, as Jeremiah was, chap. xii. 1. *Wherefore doth the way of the wicked proſper? wherefore are all they happy that deal very treacherouſly?* Yet, if the enjoyments of the one, and wants of the other, are laid in the balance, it would be found, that *a little that the righteous man hath, is better than the riches of many wicked*, Pſal. xxxvii. 16.

Q. 51. What is our duty when providence ſeems to run croſs to the promiſe?

A. It is to believe the promiſe, and that providence is running in a direct line to the accompliſhment thereof,

though we cannot see it at the time, as Abraham did, *who against hope believed in hope, and staggered not at the promise of God through unbelief*, Rom. iv. 18. 20.

Q. 52. Will not dark providences be opened to the saints some time or other?

A. Yes: for, says Christ, *What I do thou knowest not now, but thou shalt know hereafter*, John xiii. 7.

Q. 53. When will the mystery of providence be opened to the saints?

A. It shall be fully unveiled at the end of the day, when the mystery thereof shall be finished, and all the labyrinths, wherein the saints were led, fully unwinded, Rev. x. 6. 7.

Q. 54. What will be the language of the saints, when the whole mystery of providence shall be explained?

A. They will say, *He hath done all things well*, Mark vii. 37. *Not one thing hath failed of all the good things which the Lord spake; all are come to pass; not one thing hath failed thereof*, Josh. xxxiii. 14.

Q. 55. What improvement ought we to make of this doctrine of providence?

A. To commit our way unto the Lord; to *trust also in him, and he shall bring it to pass*, Psal. xxxvii. 5.

QUEST. 12. *What special act of providence did God exercise towards man in the estate wherein he was created?*

ANSW. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death.

Q. 1. Was there any thing special in God's government of man, when he was created above the other creatures?

A. Yes: for God gave man a moral law, which the other creatures, not endued with reason, were not capable of: Job xxxv. 10. 11. *None saith, Where is God my Maker? who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven.*

Q. 2. What call you a moral law?

A. A moral law signifies a law of right manners, or good and suitable behaviour towards God and man, and adapted to man's rational nature, Rom. vii. 12.

Q. 3. How was this law first given unto man?

A. It was written upon the table of his heart, the moment that God created him in his own image, Gen. i. 27.

Q. 4. What do you understand by God's writing the law upon the table of his heart?

A. God's inlaying a principle of obedience in his heart, disposing him to obey out of love to God, and a singular regard to his authority, Eccl. vii. 29.

Q. 5. What was the peculiar favour which God manifested to man in a state of innocency, besides writing the law upon his heart?

A. The reducing that law unto the form of a covenant, whereby man became confederate with heaven.

Q. 6. What is a covenant?

A. A mutual free compact and agreement betwixt two parties, upon express terms or conditions.

Q. 7. How many covenants are there, relating to the life and happiness of man?

A. Two; the covenant of works, and the covenant of grace, Gal. iv. 24.—*These are the two covenants.*

Q. 8. Which of these was the covenant which God entered into with man, when he was created?

A. The covenant of works, or of life.

Q. 9. Why called a covenant of works?

A. From the condition of it.

Q. 10. Why called [*a covenant of life* ?]

A. From the promise of it.

Q. 11. How doth it appear that God entered into a covenant with man in innocency?

A. From the condition and penalty that were in the first covenant, Gen. ii. 16, 17. and from express mention in scripture of Adam's breach in that covenant, Hos. vi. 7. *But they, like men, (margin, like Adam,) have transgressed the covenant.*

Q. 12. How doth it appear that Adam gave that consent which was necessary in a mutual covenant?

A. His silent acquiescence to the will of his sovereign Creator implied a consent; and his consent could not be withheld by a creature made after the image of God, in knowledge, righteousness, and holiness.

Q. 13. What was the condition of the covenant of works?

A. [*Perfect obedience*] to the whole law of God, in heart and life.

Q. 14. What was the sum of that law, which was the rule of man's covenant obedience?

A. That man believe whatsoever God shall reveal, and do whatsoever he shall command, Rom. x. 5. ; and, in testimony thereof, not to [*eat of the tree of knowledge, of good and evil*], Gen. ii. 17.

Q. 15. Was this prohibition, of not eating of the *tree of knowledge of good and evil*, a moral or a positive precept?

A. It was a positive precept, founded in the sovereign will of God.

Q. 16. Was it then a thing in itself indifferent to eat, or not to eat, of that tree?

A. There could be no moral evil in eating of that tree, more than any other, antecedent to the command of God forbidding it: but, after that, it was no more indifferent, but highly sinful to do so.

Q. 17. Why did God extend the rule and matter of man's covenant obedience, to a thing in itself indifferent?

A. That man's obedience might turn upon the precise point of the will of God, which is the plainest evidence of true obedience, Psal. x^l. 8.

Q. 18. Did man's life and death hang only upon this positive precept about the forbidden fruit?

A. Not upon this only, but likewise on the whole law, Gal. iii. 10.—*Cursed is every one that continueth not in all things written in the book of the law to do them.*

Q. 19. Was there any mercy or favour in restricting man from eating of this tree?

A. Much every way; for this restriction taught him, that though he was lord of the creatures, yet he was God's subject: it was a beacon set up before him to beware of sin; and it pointed him away from the creatures to God himself for happiness.

Q. 20. What was the penalty in case of disobedience?

A. It was [*the pain of death* :]—*In the day that thou eat-est thereof, thou shalt surely die*, Gen. ii. 17.

Q. 21. What kind of death was this which was threatened upon disobedience?

A. It was death temporal, spiritual, and eternal.

Q. 22. Did Adam die a *temporal* or natural death, that day he sinned?

A. No: but he became a dead man in law, and his body got its death's wound, and became mortal, Rom. v. 12.

Q. 23. Why was the immediate execution of natural death suspended?

A. Because of his posterity then in his loins; and because of another covenant that was prepared, Job xxxiii. 24.

Q. 24. What was the *spiritual* death threatened?

A. The loss of his original righteousness, and the favour of God, Gen. iii. 8, 10, 24.

Q. 25. What is meant by *eternal* death?

A. The enduring of the wrath of God, in soul and body, in a state of separation from him for ever, Matth. xxv. 46.

Q. 26. What was the promise in this covenant, in case of obedience?

A. It was life.

Q. 27. How does it appear that life was promised, when the promise thereof is not expressly mentioned?

A. The promise of life is included in the threatening of death, *In the day that thou eatest thereof, thou shalt surely die*: which necessarily implies, If thou dost not eat thereof, thou shalt surely live, Gal. iii. 12.

Q. 28. What kind of life was it that was promised unto man in the covenant of works?

A. The continuance of his natural life, consisting in the union of his soul and body; the continuance also of his spiritual life, consisting in the favour of God, Lev. xviii. 5., and his entering upon eternal life in heaven, after he had passed through the time of his trial upon earth, Rom. ii. 10.

Q. 29. How do you prove, that eternal life in heaven was included in the promise of this covenant?

A. From eternal death in hell, being included in the threatening of it, as the natural wages of sin; and from Christ himself expounding the promise of the covenant of works, of eternal life, Matth. xix. 16.; when one puts the question to him, *What shall I do, that I may inherit eternal life?* he answers, ver. 17—*If thou wilt enter into life* (namely, eternal life, by doing), *keep the commandments.*

Q. 30. Was there any proportion betwixt Adam's obedience, though sinless, and the life that was promised?

A. There can be no proportion betwixt the obedience of a finite creature, however perfect, and the enjoyment of

the infinite God, Job xxii. 2, 3. *Can a man be profitable to God? Is it any pleasure to the Almighty, that thou art righteous? or, is it gain to him, that thou makest thy way perfect?*

Q. 31. Why could not Adam's perfect obedience be meritorious of eternal life?

A. Because perfect obedience was no more than what he was bound unto, by virtue of his natural dependence on God, as a reasonable creature made after his image.

Q. 32. Could he have claimed the reward as a *debt*, in case he had continued in his obedience?

A. He could have claimed it only as a *passional debt*, in virtue of the covenant-promise, whereby God became debtor to his own faithfulness, but not in virtue of any intrinsic merit of his obedience, Luke xvii. 10.

Q. 33. What then was the grace and condescension of God that shined in the covenant of works?

A. In that he entered into a covenant at all with his own creature, and promised eternal life as a reward of his work, though he had nothing to work with but what he received from God, 1 Cor. iv. 7.

Q. 34. Did the covenant of works oblige man to seek life upon the account of his obedience?

A. It left man to *expect* it upon his obedience, but did not oblige him to *seek* it on that score; but only upon the account of the faithfulness of God in his promise, graciously annexing life to man's sinless obedience, Mat. xix. 16.

Q. 35. Did the covenant of works oblige man to make his own life and happiness the chief end of his obedience?

A. By no means; the promise of life was an encouragement to his obedience, but the glory of God was to be the chief end therein; to which any view of his own happiness was to be subordinate, otherwise his obedience had not been perfect.

Q. 36. Was the covenant of works a law, as well as a covenant?

A. Yes; it was both the one and the other.

Q. 37. In what respect was it a law?

A. As it was not between equals, but enjoined by the sovereign Lawgiver.

Q. 38. In what respect was it a covenant?

A. As it contained a promise of reward, graciously annexed to the precept, Gal. iii. 12.

Q. 39. Is this covenant abrogated, or still in force?

A. It was never abrogated, but is still binding upon all that are under it, Matth. v. 18. and xix. 17.

Q. 40. Did not man's sin abrogate this covenant?

A. No: his sin bound him under the curse of it, Gal. iii. 10.

Q. 41. Did not Christ's doing and dying abrogate this covenant of works?

A. No: it fulfilled both the precept and penalty thereof, Rom. x. 4.

Q. 42. Does not the law of faith abrogate the law of works?

A. No: *Do we make void the law through faith? God forbid; yea, we establish the law*, Rom. iii. 31.

Q. 43. Are sinners, that live under the gospel dispensation, under the same obligation to obedience, as the condition of life that Adam was under?

A. While they remain in unbelief, rejecting the Surety of the *better testament*, they keep themselves under an obligation to do the whole law, and so are under the curse of it, Gal. v. 3, 4.

Q. 44. What may we learn from this doctrine?

A. It teacheth us, that eternal death comes by the breach of the covenant of works in the *first Adam*; and that eternal life comes only by the fulfilling of the same covenant by the *second Adam*, Rom. v. 19.

QUEST. 13. *Did our first parents continue in the estate wherein they were created?*

ANSW. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. 1. What mean you by the [*estate*] wherein man was created?

A. His estate of innocency, wherein he had his standing under God, as his great Lord Creator.

Q. 2. What standing had he under God in a state of innocency?

A. Perfect conformity to him; intimate fellowship and

communion with him ; and an ample dominion over all the works of his hands in this lower world, the tree of knowledge of good and evil only excepted.

Q. 3. By what charter did man hold this estate of his great Creator ?

A. By the charter of the covenant of works.

Q. 4. What remarkable and significant circumstances appertained to this charter ?

A. The tree of knowledge of good and evil, and the tree of life.

Q. 5. What did the *tree of knowledge of good and evil* signify ?

A. It signified, that as Adam knew much of his Creator's goodness, by what he had done for him, so he was to know much of his displeasure and indignation, if he tasted the fruit of that tree.

Q. 6. What did the *tree of life* signify to man ?

A. That upon his fulfilling the condition of the covenant, by a course of obedience, he was to live for ever.

Q. 7. What do understand you by the *course of obedience*, which Adam had to go through, in order to found his covenant title to eternal life ?

A. A continuance in perfect obedience, during the time which God had appointed for his *state of probation*.

Q. 8. When was a *state of probation* only applicable to man ?

A. It was only applicable to man while in innocency, before the breach of the covenant of works ; and by no means applicable to man in any other state since the fall.

Q. 9. Why is it that no man, since the fall, can justly be said to be in a state of probation in this world ?

A. Because the covenant of works being broken, all the children of men are either in a natural state, in the *first Adam*, or in a gracious state in the *second*; and consequently under a dispensation, either of divine justice or mercy.

Q. 10. Are not men to have rewards given them according to their good or evil works, and consequently may be said to be in a state of probation, as well as Adam was ?

A. The consequence will not hold ; because these rewards are of another kind than could have taken place under the covenant of works, though it had been fulfilled ; for now, they are either rewards of impartial justice for evil works, *the wages of sin being death*; or rewards of free mercy to the *doing persons*, not for their good works, but according to them, 2 Cor. v. 10,

Q. 11. What is it for God to dispense rewards of free mercy to his people, not *for* their good works, but *according* to them?

A. It is to bestow these rewards, not on account of any worth or merit that is in their good works, in themselves considered; but as they are evidences of union with Christ, in *whom* their persons and performances are accepted, and *through whom* the rewards of grace are freely conferred: for, *the gift of God is eternal life through Jesus Christ our Lord*, Rom. vi. 23.

Q. 12. Is there any danger in asserting, that men are not now in a state of probation, as Adam was?

A. No: because, though they cannot now be in that state, yet God still deals with them as rational creatures, under a moral government, and capable of rewards, whether of justice or mercy, of debt or grace, according to their state and works: hence men are judged at the great day, according to their state, as *sheep* or *goats*, separated from one another, and then according to their work, Matth. xxv. 32—46.

Q. 13. What then is the dangerous consequence of asserting, that fallen man is still in a state of probation in this life?

A. This dangerous consequence would follow, that mankind are hereby supposed to be still under a covenant of works that can justify the doer: or under a law that can give life besides the *law of faith*, mentioned Rom. iii. 27. which is false: *for if there had been a law given, which could have given life, verily righteousness should have been by the law*, Gal. iii. 21.

Q. 14. What improvement ought we to make of this doctrine about the state of probation?

A. To be restless in the use of all appointed means till we get in to Christ; that in the way of believing and walking in him, we may share of the *sure reward*, promised, through grace, *to him that soweth righteousness*, Prov. xi. 18.

Q. 15. How did our first parents fall from the estate wherein they were created?

A. [*By sinning against God*], Gen. iii. 6. 7.

Q. 16. Were they not sufficiently furnished with every thing necessary, for yielding perfect obedience to the will of God?

A. Yes: for they had perfect knowledge in their understanding, freedom and inclination to good in their will, and spotless holiness in their hearts and affections, Eccl. vii. 29. *God made man upright.*

Q. 17. How then did man's sin and apostacy come about?

A. Though he was a perfect, yet he was but a mutable creature, [*left to the freedom of his own will,*] which was subject to change.

Q. 18. Wherein did the freedom of man's will, in a state of innocency, consist?

A. In a perfect liberty and "power to will and to do that which is good and well pleasing to God; but yet mutable, so as that he might fall from it, Eccl. vii. 29. "Gen. ii. 16. 17. and iii. 6." *

Q. 19. Why did *not* God make man immutable?

A. Because immutability, or unchangeableness of nature, is the essential property of God alone, Mal. iii. 6.—*I am the Lord, I change not,* James i. 17.

Q. 20. Are not elect angels and saints made immutably good?

A. The elect angels are confirmed in a state of immutable happiness; and the saints, in virtue of their union with Christ, are fixed in an unchangeable state of grace here, and glory hereafter; but the unchangeable state of the one and the other, is not owing to any thing in their own natures, but to the free love and favour of God, Eph. i. 10.

Q. 21. What freedom of will has man, since the fall, unto any spiritual good?

A. He "has wholly lost all freedom and ability of will to any spiritual good accompanying salvation," so as that he can neither "convert himself, nor prepare himself thereunto," John vi. 44, 65. †

Q. 22. What freedom of will have they who are regenerated?

A. They are enabled, by grace alone, freely to will and to do that which is spiritually good, Rom. vi. 18.; yet so as that, by reason of remaining corruption, they do not perfectly, and only that which is good, but likewise frequently that which is evil, chap. vii. 15, 19, 21. ‡

* *Conf. chap. ix. § 2.*

† *Ibid. chap. ix. § 3.*

‡ *Ibid. chap. ix. § 4.*

Q. 23. When is the will of man made perfectly and immutably free to that only which is good ?

A. In the state of glory only, Eph. iv. 13. 1 John iii. 2.

Q. 24. What was it for man to be left to the freedom of his own will ?

A. It was God's leaving him with a sufficient stock in his hand, without any promise of supernatural aid, or further assistance to improve the stock of grace already received.

Q. 25. How was he left to abuse the freedom of his will ?

A. God did not incline him to abuse it, but only withheld that further grace, which he was no way obliged to give, for preventing his will from yielding to the temptation ; and was pleased, according to his wise and holy counsel, to permit this abuse, having purposed to order it to his own glory, Rom. xi. 32.

Q. 26. At whose door then must the fall be laid ?

A. Only at man's own door, who willingly yielded to the temptation of the devil, James i. 14.

Q. 27. What was the devil's agency in the fall of man ?

A. He entered into a serpent, and therein, by seducing words, enticing the woman to take and eat the forbidden fruit ; and she gave to her husband, and he did eat likewise, Gen. iii. 5. 6.

Q. 28. Why did Satan make use of the serpent, as his instrument to seduce the woman ?

A. Because *the serpent was more subtle than any beast of the field*, Gen. iii. 1. and so the most fit tool of any other to serve his subtle and murdering designs, John viii. 44.

Q. 29. Why was not Eve afraid to entertain converse with a serpent, lest it might be actuated by some evil spirit ?

A. It is supposed, that Adam and Eve knew nothing as yet of the fall of the angels ; and sin not having as yet entered into this lower world, they were not afraid of hurt from any of the good creatures of God.

Q. 30. Why was there no confirmatory clause annexed to the covenant of works, to secure man's standing in the estate wherein he was created ?

A. Because it so pleased God ; and, no doubt, Infinite Wisdom had another scene to open, through the occasion of man's fall, by his breaking the first covenant.

Q. 31. What was that scene ?

A. A scene of redeeming love and grace, which will be

matter of *hallelujahs*, or praises, to the Lord God and the Lamb for ever and ever, Rev. v. 8.

Q. 32. Was then the covenant of works a scaffold erected for carrying on a more glorious fabric?

A. Yes it was; for God had said and purposed from eternity, that mercy should be built up for ever, Psal. lxxxix. 2.

Q. 33. What improvement ought we to make of this doctrine of the fall of Adam?

A. To be persuaded that the best of creatures, if left to themselves, cannot be in safety one moment, Psal. xlix. 12.; that since man could not be his own keeper, much less can he be his own saviour, 2 Cor. iii. 5. ; to see how dangerous it is to parley with sin and Satan; and how much we need an interest in the *second Adam*, to get the loss we sustained by the *first* repaired with advantage: for he has *restored that which he took not away*, Psal. lxix. 4.

QUEST. 14. *What is sin?*

ANSW. Sin is any want of conformity unto, or transgression of the law of God.

Q. 1. Wherein consisted man's apostacy from God?

A. In sinning against him, Lam. v. 16.

Q. 2. How doth it appear that there is such a thing as sin in the world?

A. The God of truth declares, that all have sinned, Rom. iii. 23.; the broken law cries for vengeance against transgressors, and by it is the knowledge of sin, Gal. iii. 12. Rom. iii. 20.; conscience, God's deputy in every man's bosom, tells him he is guilty, Jer. xiv. 7.; the reign of death, and the groans of the creatures round about us, Rom. viii. 22. do all bear testimony, that there is such a thing as sin in the world.

Q. 3. Can there be any sin, where there is no law?

A. No: *for where there is no law, there is no transgression*, Rom. iv. 15.

Q. 4. Of whose law is sin a transgression?

A. Of the law of God.

Q. 5. What understand you by [*the law of God*]??

A. All the precepts, or commandments, God hath given unto man as a rule of his obedience.

Q. 6. Where is this law of God to be found?

A. There was a bright and fair copy of it written upon the heart of man in innocency ; but that being, in a great measure lost by the fall, God has written again to us the great things of his law, in the scriptures of truth, Psalm cxlvii. 19, 20.

Q. 7. Are all the laws of God, mentioned in scripture, of binding force now under the New Testament ?

A. No : the *ceremonial* law, which was a shadow of good things to come, is now abrogated upon the coming of Christ in the flesh ; and many of the *judicial* laws, in so far as they had a particular relation to the state of the Jewish nation, are laid aside ; but the *moral* law is perpetually binding on all mankind, in all ages and periods of the world, Psal. cxix. 160.

Q. 8. Doth God require a perfect conformity to this law ?

A. Yes : for there is a curse pronounced against every one that continueth not in all things written in the book of the law to do them, Gal. iii. 10.

Q. 9. Why is the nature of sin expressed by a [*want of conformity*] to the law ?

A. To let us know that our very natures, since the fall, are sinful, Isa. i. 5, 6. ; that we are now quite destitute of that original righteousness and holiness which we had at our creation, Gen. vi. 5. ; and that every swerving from the holy law, even in omitting what it commands, is sin, as well as in committing what it forbids, Isa. xliii. 12.

Q. 10. Why is sin called a [*transgression of the law*] ?

A. Because the law is the boundary of all our actions ; and whenever we sin, we break the boundary and limit that God hath set us, and so are exposed unto the curse of the law, Eccl. x. 8. Gal. iii. 10.

Q. 11. Doth the law of God extend to the first motions of sin in the heart.

A. Yes : for, says the apostle, Rom. vii. 7.—*I had not known lust, except the law had said, Thou shalt not covet.*

Q. 12. How many kinds of sin are there ?

A. Two kinds ; original and actual.

Q. 13. What do you understand by original sin ?

A. The sin of our nature, which is called original sin, because we were *shapen in iniquity*, and *conceived in sin*, Psal. li. 5. ; and because it was the first sin of man, and is the original and fountain of all actual sin, Matth. xv. 19.

Q. 14. What do you understand by actual sin?

A. Every thing that is inconsistent with, and contrary to the law in thought, word, or deed, 1 John iii. 4.

Q. 15. How are actual sins divided?

A. Into sins of omission and commission.

Q. 16. What is a sin of omission?

A. It is a neglecting, or forgetting to do that good which the law commands, James iv. 17.

Q. 17. What is a sin of commission?

A. It is a doing of what the law of God forbids, Psalm li. 4.

Q. 18. Is every sin mortal or deadly?

A. Yes: in its own nature, Rom. vi. 16, 21, 23. *The wages of sin is death.* See also, 1 Cor. xv. 56. Gal. iii. 10.

Q. 19. Are sins pardonable through grace?

A. There is pardon, through the blood of Christ, for all sin, except one, namely, the *sin against the Holy Ghost*, Mat. xii. 31, 32. Mark iii. 28, 29.

Q. 20. What is the sin against the Holy Ghost?

A. It is a wilful, malicious, and avowed rejection of Christ and salvation through him, by a blaspheming apostate, after manifest conviction of the truth of the gospel-report, and some kind of probation thereof by the common influence or operation of the Spirit, Heb. vi. 4, 5, 6. and x. 26, 27. 1 John v. 16. Mark iii. 29, 30.

Q. 21. Why is this sin called blasphemy against the Holy Ghost, Matth. xii. 31.?

A. Because it is an opprobrious and reproachful speaking of, and against the testimony of the Holy Ghost, in the word, concerning Christ; with a direct intention to disparage his glory, and to disgrace his truth and way; hence called, a *putting him to an open shame*, Heb. vi. 6.

Q. 22. What is the object of his sin, against which it is directly levelled?

A. It is Christ, and salvation through him, as held out in the gospel revelation; for, it is a treading under foot the Son of God, and accounting the blood of the covenant, wherewith he was sanctified, an unholy thing, Heb. x. 29.

Q. 23. What are the acts of this dreadful sin?

A. A wilful rejecting, and obstinate opposing of the truth of the gospel; a spiteful scoffing at Christianity, and the professors of it, joined sometimes with a malicious persecu-

ting of them ; and all these as fruits and concomitants of a total and final apostacy from the faith.

Q. 24. What are the aggravations of this sin ?

A. Its being committed after a person hath *received the knowledge of the truth, and tasted the good word of God, and the powers of the world to come*, Heb. vi. 5. and x. 26.

Q. 25. Why is it said that the blasphemy against the Holy Ghost shall not be forgiven unto men Mat. xii. 31. ?

A. Not because it is above the virtue of the blood of Jesus to cleanse from it, but because it despises the only sacrifice for sin, and means of pardon, there being *no other name under heaven, given among men, by which we must be saved*, but that of Jesus, Acts iv. 12. who is contemptuously rejected by it, Heb. ii. 2, 3.

Q. 26. How may a person be assured that he is not guilty of this sin ?

A. He may well be assured that this sin is not charged upon him, if he is afraid that he is guilty of it ; or in the least concerned about his unbelief ; or has any desire after salvation through Christ, and is content to be a debtor to the riches of his grace.

Q. 27. What may we learn from the nature of sin in general ?

A. That it is exceeding sinful, the greatest of all evils, Rom. vii. 13. ; and consequently, that it must be the forest judgement in the world to be given up to it, Ezek. xxiv. 13. and the greatest mercy to be delivered therefrom, Mat. i. 21.

QUEST. 15. *What was the sin whereby our first parents fell from the estate wherein they were created ?*

ANSW. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Q. 1. Why is the fruit called [*forbidden fruit*] ?

A. Because the eating thereof was forbidden, under the severest penalty, Gen. ii. 17. *But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.*

Q. 2. Why did God forbid the eating of this fruit ?

A. To try the obedience of our first parents, and to manifest his dominion over them as *Lord of all*.

Q. 3. Were not our first parents guilty of sin before their eating the forbidden fruit ?

A. Yes : they were guilty in hearkening to the devil and believing him, before they did actually eat thereof.

Q. 4. Why then is their eating of it called their *first* sin ?

A. Because it was the first sin *finished*, James i. 15. and an exprefs violation of the positive precept, Gen. iii. 11.

Q. 5. Where was this first sin committed ?

A. In *Paradise*, where God had placed the man, and created the woman, Gen. ii. 8, 22. and iii. 6.

Q. 6. Was there any aggravation of this sin, arising from the place where it was committed ?

A. Yes : for, in Paradise, our first parents had abundance of other fruit, and of every thing necessary and delightful : yea, that place being a type of heaven, should have put them on their guard against this, and all other sins.

Q. 7. When did our first parents eat the forbidden fruit ?

A. It is certain that it was done very soon after they were created, from Psal. xlix. 12. *Man being in honour abideth not*.

Q. 8. Why did the devil make such a haste in tempting man to sin ?

A. Because he did not know how soon man might be confirmed in an holy and happy state ; and, in that case, impregnable against all his temptations.

Q. 9. How did Satan lay his train for enticing our first parents to eat the forbidden fruit ?

A. He attacks the woman in the absence of her husband ; endeavours to make her doubt of the truth of God's threatening ; he presents the object, fruit pleasant to the eye ; he pretends a greater regard and concern for them than God himself ; and he labours to persuade them, that they should be like God, in the largeness of their knowledge, upon their eating : all which may be gathered from Gen. iii. 1,—9.

Q. 10. Did the enemy prevail by this stratagem ?

A. Yes : *the woman took of the fruit and did eat ; and gave also to her husband with her, and he did eat*, Gen. iii. 6.

Q. 11. What was the nature of this first sin?

A. However light and trivial it may appear in the carnal eye, to eat of a little fruit; yet, if it is weighed in God's balance, it will be found to be a most heinous sin, and to have many other sins against the law of God in its womb, Hos. vi. 7. *They, like Adam *, have transgressed the covenant.*

Q. 12. How doth that appear?

A. From our first parents being guilty of manifest unbelief, the highest ingratitude, the most intolerable pride and ambition, unaccountable inadvertency, most unnatural rebellion, and most cruel murder, in their eating the forbidden fruit.

Q. 13. How is *unbelief* included in that sin?

A. In their giving more credit to the devil, than to God, about the truth of the threatening, Gen. ii. 17. and iii. 4.

Q. 14. How were they guilty of *ingratitude*?

A. In contradicting the orders of their bountiful Lord and Creator, who had allowed them the use of all the other trees of the garden besides, Gen. ii. 16.

Q. 15. What *pride* and *ambition* was there in the first sin?

A. In aspiring to equality with God in his inimitable attributes, particularly in infinite knowledge, Gen. iii. 5. 6. *Ye shall be as gods, knowing good and evil. And the woman saw that the tree was good,—and a tree to be desired to make one wise.*

Q. 16. What *inadvertency* were our first parents guilty of about eating the forbidden fruit?

A. In entering into communication with a creature of any kind; and, however much disguised, about violating the express inhibition of their Creator.

Q. 17. How were they guilty of *rebellion* in the committing of this sin?

A. By entering into a confederacy with Satan against God, and thereby choosing him for their god and sovereign, instead of the true God, who made them, and all other creatures besides.

Q. 18. What *murder* were they guilty of in eating of this fruit?

PART I.

I

* Margin.

A. They were thereby guilty of their own death, and the death of all their posterity, Rom. v. 12.

Q. 19. How was this sin, of eating the forbidden fruit, aggravated?

A. In being committed when man had full light in his understanding; a clear copy of the law in his heart; when he had no vicious bias in his will, but enjoying perfect liberty; and when he had a sufficient stock of grace in his hand, whereby to withstand the tempting enemy; in being committed after God had made a covenant of life with him, and giving him express warning of the danger of eating this fruit.

Q. 20. What may we learn from our first parents being seduced by Satan to eat the forbidden fruit?

A. To resist the first motions of sin in the heart, and the temptations of Satan thereunto, Psal. lxxvi. 18. James iv. 7.; that since man in innocency, fell before the temptation, how easy a prey must fallen man be, if not kept by the power of God, through faith, unto salvation, Psal. xxxix. 5. 1 Pet. i. 5.; and therefore to be strong only in the Lord, and in the power of his might, Eph. vi. 10.

QUEST. 16. *Did all mankind fall in Adam's first transgression?*

ANSW. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. 1. How many public persons, representing mankind before God, do we read of in scripture?

A. Of two; the *first* and the *last* Adam, 1 Cor. xv. 45.

Q. 2. Of what *covenant* was the *first* Adam the head?

A. Of the covenant of works, Gen. ii. 16. 17.

Q. 3. Of what *covenant* was the *last* Adam the head?

A. Of the covenant of grace and promise, Psal. lxxxix. 3. 28.

Q. 4. Whom did the first Adam represent, in the covenant of works?

A. He represented *all mankind, descending from him by ordinary generation*, Rom. v. 12. 14.

Q. 5. Whom did the last Adam represent in the covenant of grace.

A. All his spiritual seed given him of the Father, John xvii. 6

Q. 6. Is there any similitude betwixt the *first* and *last* Adam?

A. Yes: the first Adam was *the figure of him that was to come*, Rom. v. 14.

Q. 7. Wherein did that figure, or similitude, consist?

A. It consisted chiefly in their being, each of them, a representing head of their respective seed, 1 Cor. xv. 22.

Q. 8. Wherein consists the dissimilitude, or disparity, betwixt these two public persons?

A. It is infinitely great beyond all conception: *The first Adam was made a living soul; the last Adam was made a quickening spirit: the first man is of the earth, earthy, a mere man; the second man is the Lord from heaven; Immanuel, God with us*, 1 Cor. xv. 45. 47. Matth. i. 23.: the first Adam, in his best estate, was but a mutable creature; the last Adam, the unchangeable God, Heb. xiii. 8.

Q. 9. What relation hath the first Adam to all mankind?

A. A twofold relation; that of a covenant head, and of a natural root.

Q. 10. How doth it appear that he was a *covenant head*; or, that the covenant of works was made with him, [*not only for himself, but for his posterity?*]

A. From the imputation of his first sin to his posterity, Rom. v. 12.; and the sentence of death passed upon all mankind on that account, ver. 17.

Q. 11. Was it reasonable, that Adam should represent his posterity in the covenant of works?

A. Nothing could be more reasonable, seeing he was to be the common parent of all mankind, and was created perfectly holy, with full power to fulfil the condition of the covenant, and thereby to entail happiness upon himself and his posterity.

Q. 12. What happiness would Adam have entailed upon himself and his posterity, if he had stood?

A. Eternal life would have become due to him and them, by pactional debt.

Q. 13. Would not the title of every one of his posterity

to life, in that case, have been founded upon their own perfect and personal obedience?

A. No: their title to eternal life would have been founded upon the perfect obedience of their covenant-head; and their own personal obedience would have been the fruit of the promise of the covenant.

Q. 14. How doth this appear?

A. Since Adam's disobedience is imputed to his posterity for their condemnation, Rom. v. 18. it necessarily follows, that his obedience would have been imputed to them for their justification and life.

Q. 15. Why is the first Adam called the *natural root* of his posterity?

A. Because all of them, descending from him by ordinary generation, are as so many branches sprung out of him, as their root and stock.

Q. 16. Did all Adam's natural offspring fall in his first sin?

A. Yes; *death passed upon all men, for that all have sinned*, Rom. v. 12.

Q. 17. How could Adam's posterity, being then unborn, fall in his first sin?

A. Because they were considered as *IN HIM*, 1 Cor. xv. 22.—*In Adam all die.*

Q. 18. How were they *in him* when he first sinned?

A. They were in him *virtually*, as a natural root; and *representatively*, as a covenant-head.

Q. 19. Why is it said, [*all mankind descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression*]?

A. That Christ might be excepted, who descended, as to his human body, from Adam; but not by ordinary generation.

Q. 20. What was there extraordinary in the generation of Christ's body?

A. It was conceived in the womb of a virgin, by the power of the Highest overshadowing her, Luke i. 35.; on which account she is said to be *found with child of the Holy Ghost*, Matth. i. 18.

Q. 21. What was the reason of this extraordinary generation?

A. That the human nature of Christ might not be

stained or tainted with original sin, which is conveyed from Adam to his posterity, by the way of ordinary generation; hence what was born of the virgin, is called *that holy thing*, Luke i. 35.

Q. 22. Was ever the human nature of Christ represented in the first Adam as a federal head?

A. By no means, Christ's human nature was never in Adam as its representative, but he *derived it legally*, after Adam ceased to be a public person.

Q. 23. How did he derive it legally?

A. In virtue of his being considered as *one in law* with his spiritual seed, whom he represented as their Surety, according to his undertaking from eternity, Prov. viii. 23. and therefore behoved to assume the same nature with them, Heb. ii. 11, 14.

Q. 24. Was ever any excused from Adam's first sin, except Christ?

A. No: for all others descended from Adam by ordinary generation, and were represented by him as their covenant-head; and therefore sinned in him, and fell with him in his first transgression, Rom. v. 12. 1 Cor. xv. 22.

Q. 25. What may all this teach us?

A. That *as by one man's disobedience, many were made sinners; so by the obedience of one shall many be made righteous*, Rom. v. 19.; and that *as we have borne the image of the earthy, we shall also bear the image of the heavenly Adam*, 1 Cor. xv. 49.

QUEST. 17. Into what estate did the fall bring mankind?

ANSW. The fall brought mankind into an estate of sin and misery.

Q. 1. Why is man's apostacy from God called [*the fall*]?

A. Because man is not now where God set him at his creation, but is *fallen* by his iniquity, Hos. xiv. 1.

Q. 2. Where did God set man at his creation?

A. Upon the high pinnacle of holiness and happiness, Eccl. vii. 29.

Q. 3. Where is he now?

A. He is fallen into the depth of sin and misery, called,

in scripture, an *horrible pit*, and *miry clay*, Psal. xl. 2. and *the pit wherein is no water*, Zech. ix. 11.

Q. 4. Why is man's estate, by the fall, called an [*estate of sin*]?

A. Because he is now under the guilt of sin, Rom. iii. 19. which hath dominion over him, chap. vi. 14.

Q. 5. Why is it called an [*estate of misery*]?

A. Because, according to the penalty of the law, death and the curse involve him into all manner of misery, Rom. v. 12.

Q. 6. Why is the estate of sin put before the estate of misery?

A. Because there could be no misery, if there were no sin; sin being the procuring cause of all misery, Rom. vi. 23.

Q. 7. How came man into this estate of sin and misery?

A. By the abuse of his free will; hence mankind sinners are called *self-destroyers*, Hos. xiii. 9. *O Israel, thou hast destroyed thyself.*

Q. 8. How doth the Spirit of God, in scripture, express man's estate of sin and misery, into which he is fallen?

A. By a state of darkness, Eph. v. 8. ; a state of distance, Eph. ii. 13. ; a state of condemnation and wrath, John iii. 18, 36. ; a state of bondage or captivity, Isa. xlix. 24, 25. ; and a state of death, both spiritual and legal, Eph. ii. 1.

Q. 9. Is man in any capacity to help himself out of this sinful and miserable estate?

A. No more than a new-born infant, *cast out in the open field*, which, of all creatures, is the most helpless, Ezek. xvi. 4, 5.

Q. 10. Hath he a desire and will to be helped out of a state of sin and misery, when help is offered?

A. No: his nature is become enmity against God, and the way of salvation proposed in the gospel, Rom. viii. 7. Psal. lxxxi. 11. and therefore rejects the only help of God's appointment, John v. 40.

Q. 11. What may we learn from this?

A. That the whole world being guilty before God, every mouth had been for ever stopped, though he had left all mankind to perish eternally with the fallen angels, with whom they laid a *confederacy*, Rom. iii. 19. ; and therefore to admire the infinite love of God, in sending his only begotten Son, to save us from sin, as the only way of being saved from misery, Heb. ii. 14, 16.

QUEST. 18. *Wherein consists the sinfulness of that estate whereinto man fell?*

ANSW. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

Q. 1. What do you understand by [*original sin* ?]

A. The sin we have from our original; that is, when the soul is united to the body, or the human nature completed, Psal. li. 5.

Q. 2. How is original sin usually distinguished ?

A. Into original sin *imputed*, and original sin *inherent*.

Q. 3. What is original sin *imputed* ?

A. [*The guilt of Adam's first sin.*]

Q. 4. What is original sin *inherent* ?

A. [*The want of original righteousness, and the corruption of the whole nature.*]

Q. 5. What do you understand by the [*guilt*] of sin ?

A. An obligation to punishment on account of sin, Rom. vi. 23.

Q. 6. How are all mankind guilty of Adam's [*first sin* ?]

A. By imputation, Rom. v. 19. *By one man's disobedience many were made sinners.*

Q. 7. Upon what account is Adam's first sin imputed to his posterity ?

A. On account of the legal union betwixt him and them, he being their legal head and representative, and the covenant made with him, not for himself only, but for *his* posterity likewise, 1 Cor. xv. 22. *In Adam all die.*

Q. 8. Why was Adam's *first sin* imputed, and none of his after sins ?

A. Because, the covenant being broken by his first sin, his federal headship thereby ceased : for being then legally dead, and his posterity in him and with him, he stood afterwards but as a single person for himself, and no longer in the capacity of their public representative in that cove-

nant of life, which, by that first sin, brought him and them under the sentence of death, Rom. v. 12. 13.

Q. 9. When Adam ceased to be the federal head, by breaking the covenant of works, did that covenant cease likewise?

A. No: that covenant, though broken, stands binding, so as the obligation to pay the debt of obedience to the precept, and satisfaction now to the penalty thereof, remains upon every one of his posterity, while in a natural state, under the law as a covenant of works, Gal. iii. 10.

Q. 10. How doth it appear from scripture, that all Adam's posterity had his first sin imputed unto them?

A. From their being said to be *made sinners by one man's disobedience*, Rom. v. 19.; and to have *the judgement, or sentence, by one to condemnation*, ver. 16.; and surely there can be no condemnation passed by a righteous judge where there is no crime, Rom. iv. 15.

Q. 11. Is it not said, Ezek. xviii. 20. *The son shall not bear the iniquity of the father?*

A. The prophet is there speaking of particular private parents, not of Adam as a federal head; he is speaking of adult children, who were preserved from some grosser violations of the law, which their parents were guilty of, and who did not imitate them therein; not of the posterity of Adam in general, as exeeing them from his first sin, which the scriptures quoted, in answer to the former question, plainly prove them chargeable with.

Q. 12. What is meant by the [*want of original righteousness*]??

A. The want of that rectitude and purity of nature which Adam had in his first creation, consisting in a perfect conformity of all the powers and faculties of his soul to the holy nature of God, and to the law which was written on his heart, Eccl. vii. 29.

Q. 13. How doth it appear that all mankind are now destitute of this original righteousness?

A. From the exprest testimony of God, that among all Adam's race, there is none righteous, no, not one; and that by the deeds of the law there shall no flesh be justified in his sight, Rom. iii. 10, 11, 12, 20.

Q. 14. What follows upon this want of original righteousness?

A. That all mankind are naked before God; and that their fig leaf coverings will stand them in no stead before his omniscient eye, nor answer the demands of his holy law, Rev. iii. 17. Isa. lxiv. 6.

Q. 15. Doth the law of God demand original righteousness from mankind sinners, though they now want it?

A. Yes: their want of it can never derogate from the right of the law to demand it; because God endued man with this part of his image at his creation, and his want of it was owing to his own voluntary apostacy from God.

Q. 16. Under what penalty doth the law demand this original righteousness?

A. Under the penalty of death and the curse, Rom. vi. 23. Gal. iii. 10.

Q. 17. Is there no help for a sinner in this deplorable state?

A. None in heaven or in earth, but in Christ, *the last Adam*, the Lord our righteousness, Jer. xxiii. 6. on whom our help is completely laid, Psal. lxxxix. 19.

Q. 18. Doth original sin consist in a mere privation, or want of righteousness?

A. It consists also in the corruption of the whole nature, Tit. i. 15. Rom. iii. 10,—19.

Q. 19. What is meant by [*the corruption of the whole nature*]?

A. The universal depravation both of soul and body, in all the faculties of the one, and members of the other, Isa. i. 5, 6.

Q. 20. How doth this corruption of the whole nature appear?

A. In an utter impotency and bitter enmity to what is spiritually good, Rom. viii. 7. and in the strongest inclination and bias to what is evil, and to that *only and continually*, Gen. vi. 5.

Q. 21. How may we be certain that our [*whole nature*] is corrupted?

A. From the word of God, and from experience and observation.

Q. 22. How doth the *word of God* assure us of the universal corruption of our nature?

A. It tells us, that the image after which man was at first *made*, and the image after which he is now *begotten*,

are quite opposite the one to the other; Adam was at first made in the likeness of God, but, having fallen, he begot a son in his own likeness, after his own image, Gen. v. 1. 3. The scripture assures us, that none can bring a clean thing out of an unclean, Job xiv. 4.; that we are shapen in iniquity, and that in sin did our mothers conceive us, Psal. i. 5.; that *that which is born of the flesh is flesh*, John iii. 6. and that we are by nature children of wrath, Eph. ii. 3.

Q. 23. How may we know the corruption of our nature by the experience and observation of things without us?

A. The flood of miseries which overflow the world; the manifold gross outbreakings of sin therein; and the necessity of human laws, fenced with penalties, are clear outward evidences of the corruption of our nature.

Q. 24. What inward evidences may every one of us experience within ourselves of the corruption of our natures?

A. Each of us may sadly experience a natural disposition to hearken to the instruction that causeth us to err, Prov. xix. 27.; a caring for the concerns of the body more than those of the soul, Matth. xvi. 26.; a discontentment with some one thing or other in our lot in a present world, 2 Kings vi. 33.; an aversion from being debtors to free grace, and an inclination to rest upon something in ourselves, as the ground of our hope, Rom. x. 3.; every one of which may be an evidence to ourselves, that our nature is wholly corrupted.

Q. 25. How is the corruption of nature propagated since the fall?

A. By natural generation, Job xv. 14. *What is man, that he should be clean? and he that is born of a woman, that he should be righteous?*

Q. 26. How can this corruption be propagated to the soul, seeing it is created immediately by God, and not generated with the body?

A. As the creating and infusing of the soul are precisely at one and the same time, so, the very moment the soul is united unto the body, we become children of fallen Adam, not only as our natural, but as our federal head, Rom. v. 19.

Q. 27. What is the consequence of becoming the children of fallen Adam as our federal head?

A. The consequence is, that, the moment we are so, his first sin is imputed to us, and thereby we become legally and spiritually dead, under the curse; not only wanting original righteousness, but having our whole nature corrupted and depraved, 1 Cor. xv. 22. *In Adam all die.*

Q. 28. Since, then, the soul of every one is a part of that person, which is cursed in Adam; does God, in the creating thereof, infuse any sin or impurity therein?

A. By no means; but only as a righteous judge, in creating the soul, he denies or *withholds* that original righteousness which it once had in Adam; and this he does as a just punishment of Adam's first sin.

Q. 29. What follows upon God's withholding original righteousness from the soul, in its creation?

A. The soul being united to the body, in the moment of its creation, the universal corruption of the whole man, follows as naturally upon that union, as darkness follows upon setting of the sun.

Q. 30. Can it follow then, from this doctrine, that *God is the author of our sin*?

A. So far from it, that, on the contrary, it evidently follows, that our *state*, both of sin and misery, is the bitter fruit of our own voluntary apostacy in the *first Adam*, as our covenant-head, having sinned in him, and fallen with him in his first transgression.

Q. 31. Doth the holiness of the parents, prevent the propagation of original corruption to their children?

A. By no means: the saints are holy but in part, and that by grace, not by nature: wherefore, as after the purest grain is sown, we reap corn with the chaff; so the holiest parents beget unholy children, and cannot communicate their grace to them as they do their nature, Gen. v. 3.

Q. 32. Hath this poison of corruption run through the *whole man*?

A. Yes: *The whole head is sick, and the whole heart is faint; from the sole of the foot to the head, there is no soundness in it, &c.* Isa. i. 5, 6.

Q. 33. Wherewith is the *understanding* corrupted?

A. With darkness and blindness, so that we cannot know and receive the things of the Spirit of God, 1 Cor. ii. 14.

Q. 34. Wherewith is the will corrupted?

A. With enmity and rebellion against God ; with opposition to his law and gospel ; with aversion from the chiefest good, and inclination to all evil, Rom. viii. 7.

Q. 35. How are the *affections* corrupted ?

A. By being displaced and disordered, set upon trifling vanities and sinful pleasures, instead of God, the supreme good, Psalm v. 2, 6. Isa. lv. 2.

Q. 36. How is the *conscience* corrupted ?

A. By not *discharging* its office faithfully according to the law, in accusing or excusing, but many times calling *evil good, and good evil*, &c. Isa. v. 20.

Q. 37. How is the *memory* corrupted ?

A. It is like the riddle, or sieve, that lets through the pure grain and keeps the refuse : it retains what is vain and unprofitable, and forgets what is spiritual and truly advantageous, Psal. cvi. 13, 21.

Q. 38. How is the *body* corrupted ?

A. All the members of it are become *instruments*, or weapons, of *unrighteousness unto sin*, Rom. vi. 13.

Q. 39. Is original sin of its own nature damning ?

A. Beyond all doubt it is : because it is a state of sin and spiritual uncleanness we are born in, Psal. li. 5. And *there shall in no wise enter into the heavenly Jerusalem any thing that defileth*, Rev. xxi. 27. The blood of Christ is necessary to cleanse from it, as well as from actual sin ; for Christ is *the Lamb of God which taketh away the sin of the world*, both original and actual, John i. 29.

Q. 40. How may we know the *being* of original sin, antecedent to the commission of any actual transgression ?

A. From the sore troubles and distresses which infants are liable to, and from death passing upon them before they are capable of sinning, *after the similitude of Adam's transgression* ; that is, of committing actual sin, Rom. v. 14.

Q. 41. What do you understand by [*actual transgression*] or sin ?

A. Every deviation from the law of God in our *actions*, whether internal or external.

Q. 42. How may actual sin be distinguished from original ?

A. As the *act* is distinguished from the *habit* ; or a fault of the person, from a fault of the nature.

Q. 43. Is *omission* of what is required an actual sin, as well as the omission of what is forbidden ?

A. Yes; because all omissions are either accompanied with some act of the will consenting, directly or indirectly, thereunto; or flow from some antecedent act, which is either the cause, occasion, or impediment, of the duty omitted: as excess in eating and drinking is frequently the cause or occasion of omitting the public or private duties of God's worship.

Q. 44. From whence do all actual transgressions flow?

A. They all proceed from original sin, or the corruption of nature, as impure streams from a corrupt fountain, Eph. ii. 3. James iii. 11.

Q. 45. What may we learn from the doctrine of original sin?

A. That it is no wonder the grave open its devouring mouth for us, as soon as we come into the world, seeing we are all, in a spiritual sense, dead born, Eph. ii. 1.: That as every thing acts agreeably to its own nature, so corrupt man acts corruptly, Matth. vii. 17. 18.: and consequently we may learn the necessity of regeneration, and ingraftment in a second Adam, without which it is impossible we can enter into the kingdom of heaven, John iii. 3.

QUEST. 19. *What is the misery of that estate whereinto man fell?*

ANSW. All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, and to the pains of hell for ever.

Q. 1. What are the branches of man's misery, expressed in this answer, as the effects of the fall?

A. They are these three; the happiness man hath lost; the evil he lies presently under; and the future misery and punishment he is liable unto.

Q. 2. Is the loss which man has sustained by the fall great and grievous?

A. Yes: it is so great, that we have all reason to cry out with the church, *Wo unto us that we have sinned*, Lam. v. 16. *How is the gold become dim! How is the most fine gold changed!* chap. iv. 1.

Q. 3. What is that great loss which man has sustained by the fall?

A. He has lost all that good that was promised him in the covenant of works, upon condition of his perfect obedience.

Q. 4. What was the good promised?

A. Life in its full latitude and extent; or all the happiness man was capable of, either in this world, or that which is to come.

Q. 5. What was man's chief happiness in that state wherein he was created?

A. His chief happiness lay in his enjoyment of fellowship and [*communion with God*].

Q. 6. Wherein did that fellowship and [*communion*] consist?

A. In the most agreeable intimacy and familiarity that man had with God, in the uninterrupted enjoyment of his gracious presence.

Q. 7. How doth it appear that man hath [*lost*] this by the fall?

A. It appears from his being *without God in the world*, Eph. ii. 12.; and *alienated from the life of God*, chap. iv. 18.

Q. 8. Did this breach of fellowship between God and man immediately follow upon the first sin?

A. Yes: for we find that our first parents immediately essayed to run from the presence of God, and to hide themselves from him among the trees of the garden, Gen. iii. 8.

Q. 9. Upon what footing had man fellowship with God before the fall?

A. Upon a law footing, namely, his continuing in his integrity of nature, and yielding perfect obedience to the holy law.

Q. 10. Is that door of access to God, and fellowship with him, condemned and shut against all mankind?

A. Yes: because *all have sinned, and come short of the glory of God*, Rom. iii. 23.: the broken law, and its curse, stand as an insuperable bar in our way to God and glory, upon the footing of the first covenant, Gal. iii. 10.

Q. 11. What is the second branch of man's misery?

A. His being under the [*wrath and curse*] of God.

Q. 12. What is it to be under the [*wrath*], of God?

A. It is to be under his anger, in the sad and dismal effects of it, whether in a more visible, or more secret way, Psal. xi. 6. and l. 21.

Q. 13. What is it to be under his [*curse*].

A. It is to be under the sentence of his law, denouncing all evil upon the transgressor, Gal. iii. 10.

Q. 14. How doth it appear that man is now under the wrath and curse of God?

A. From these passages of scripture, where God is said to be angry with the wicked every day, Psal. vii. 11. : that his wrath is revealed from heaven against all unrighteousness and ungodliness of men, Rom. i. 18. : that he who believes not is condemned already, and the wrath of God abideth on him, John iii. 18, 36.

Q. 15. Is the wrath of an infinite God tolerable by a finite creature?

A. Oh! no: *Who shall dwell with devouring fire! who shall dwell with everlasting burnings! Isa. xxxiii. 14. Who knows the power of his anger! Psal. xc. 11. : it makes the whole creation groan, Rom. viii. 22. ; and when it lighted upon the Son of God for our iniquities, it crushed his human body down to the dust of death, and melted his soul like wax in the midst of his bowels, Psal. xxii. 14, 15.*

Q. 16. Can any man hide himself from the presence of an angry God?

A. No: there is no flying from the presence of that God who is every where, Psal. cxxxix. 7,—12.

Q. 17. What is the third branch of man's misery by the fall?

A. He is [*liable to all the miseries of this life, to death itself, and to the pains of hell for ever*].

Q. 18. What are these miseries which man is liable to in [*this life*].

A. They are such as extend both to his soul and body.

Q. 19. What are these soul miseries and maladies that sin has entailed upon us?

A. The precious soul is quite defaced, deformed, and debased, from its original beauty and excellency, being stricken with 'blindness of mind, Eph. iv. 18. ; hardness of heart, Rom. ii. 5. ; a reprobate sense, Rom. i. 28. ; strong delusions, 2 Theff. ii. 11. ; horror of conscience, Isa. xxxiii. 14. ; vile affections, Rom. i. 26. * ; and the thralldom and bondage of Satan, Eph. ii. 2.

* Larger Cat. Q. 28.

Q. 20. Is there no medicine against these soul maladies and miseries?

A. Yes: there is *balm in Gilead*, and a *Physician there*, Jer. viii. 22. who is able to *save to the uttermost*, Heb. vii. 25. and who says, *Look unto me, and be ye saved, all the ends of the earth*, Isa. xlv. 22.

Q. 21. What are these external miseries we are liable to in this life?

A. They are either more public, such as sword, famine, pestilence, desolation by fire and water, captivity, persecution, and the like, Ezek. v. 17.; or more private and personal, such as diseases of all sorts, reproach and calumny, toil and labour, poverty, and crosses of all kinds, Deut. xxviii. 16, 17, &c.

Q. 22. Do not all these external miseries come alike unto all, both godly and wicked?

A. Yes; as to the external conduct of providence, Eccl. ix. 2.; but to the godly they are only fatherly chastisements, and work together for their good, Rom. viii. 28.; whereas, to the wicked, they come in a way of vindictive anger, and are but the beginnings of sorrows, unless the goodness of God do lead them to repentance, Rom. ii. 5.

Q. 23. Has sin any other retinue attending it than what has been already mentioned?

A. Yes; for, like the *pale horse*, Rev. vi. 8. it has death, and then hell following after.

Q. 24. What [*death*] is here intended?

A. A corporeal or bodily death, which lies in the separation of soul and body.

Q. 25. Is sin the cause of death?

A. It is both the cause of death, Rom. v. 12. and the sting of it, 1 Cor. xv. 55, 56.

Q. 26. Is the connection between sin and death inseparable?

A. Yes; they are inseparable by the appointment of the righteous God, who hath said, *The soul that sinneth shall die*, Ezek. xviii. 4. and, *It is appointed unto men once to die*, Heb. ix. 27.

Q. 27. How did this appointment of Heaven hold, in the case of Enoch and Elias?

A. They underwent what was equivalent to death in their

translation to heaven; it fared with them as with the saints that shall be alive at Christ's second coming, concerning whom it is said, *We shall not all sleep, but we shall all be changed*, 1 Cor. xv. 51.

Q. 28. What is the difference between the death of believers and the death of the wicked?

A. To the wicked it comes standing under a covenant of works, but to believers as standing under a covenant of grace: to the one in the hand of Christ, saying, *Death is yours*; to the other in the hand of Satan, as God's executioner, having the power of death: to the one without, but to the other as armed with a fearful sting: to the one as an everlasting and irreparable loss: to the other as eternal and unspeakable gain: to the one as a conqueror, dragging the sinner to the prison of hell; to the other as a vanquished enemy, paving the way to heaven and glory.

Q. 29. What will be the believer's language when he views death approaching in this light?

A. Faith will cry out, *O death! Where is thy sting?* 1 Cor. xv. 55.

Q. 30. What will be the language of the wicked when they see death approaching as the king of terrors?

A. It will be like that of Ahab to Elijah, 1 Kings xxi. 20.—*Hast thou found me, O mine enemy!*

Q. 31. What misery has sin made us liable to after death?

A. [*To the pains of hell for ever.*]

Q. 32. What do you understand by [*hell*]?

A. A state and place of torment, prepared for the devil and his angels, Matth. xxv. 41.

Q. 33. If it was prepared for the devil and his angels, what concern have any of mankind with it?

A. Though it was prepared for the devil and his angels, yet the wicked of the world shall be turned into it also, and all the nations that forget God, Psal. ix. 17.

Q. 34. Why must the wicked and ungodly world be turned unto hell, with the devil and his angels?

A. Because they served and obeyed the devil as their god, and were in a confederacy with him against the living and true God, Isa. xxviii. 16. Eph. ii. 2.

Q. 35. How manifold are the punishments of the damned in hell?

A. Twofold; the punishment of loss, and the punishment of sense.

Q. 36. What *loss* shall the damned in hell sustain?

A. They shall lose God, the chief good, Mat. xxv. 41.; they shall lose the vision and fruition of the glorious Immanuel, Matth. vii. 23.; they shall lose their own souls, Matth. xvi. 26.; and all the pleasures of sin and sense, wherein they placed their happiness in this world, Luke xvi. 25.

Q. 37. What will be the punishment of *sense* which the wicked shall suffer in hell?

A. It is set forth in scripture by their being shut up in utter darkness, Matth. viii. 12. In a lake of fire and brimstone, Rev. xx. 10. where the smoke of their torment shall ascend up for ever and ever, Rev. xiv. 11. which is called the *second death*, chap. xxi. 8. the worm that never dies, and the fire that shall never be quenched, Mark ix. 44.

Q. 38. How do you prove from scripture, that [*the pains of hell*] shall be [*for ever*], or everlasting.

A. The wicked are said to be *cast into everlasting fire*, Matth. xviii. 8.; to *go away into everlasting punishment*, Matth. xxv. 46. to be *punished with everlasting destruction*, 2 Thess. i. 9.; to have the *mist of darkness* reserved for them *for ever*, 2 Pet. ii. 17.; to be *tormented day and night, for ever and ever*, Rev. xx. 10.; and several other expressions of the like nature.

Q. 39. Is eternity of punishment essential to the threatening, or penal sanction of the law?

A. No: else there never had been a satisfaction for sin.

Q. 40. Whence then arises the eternity of punishment.

A. From the nature of the creature, which being finite, can never be capable to endure the uttermost of infinite wrath, Psal. xc. 11. *Who knoweth the power of thine anger?*

Q. 41. How can it consist with the justice of God, to inflict eternal punishment for temporal sinning?

A. Because sin, objectively considered, is an infinite evil, as being committed against an infinitely holy God; and therefore nothing can expiate it, but a satisfaction of infinite worth, which mere creatures can never yield, 1 Pet. i. 18, 19.

Q. 42. What sort of sinners shall undergo the most dreadful degree of punishment in hell?

A. The despisers of Christ and the gospel; it will be more tolerable for Sodom and Gomorrah, for Tyre and Sidon, who never heard of Christ, than for Chorazin, Bethsaida, and Capernaum, and other cities, nations, and persons, unto whom Christ, and his great salvation, have been offered, and yet rejected through unbelief, Matth. xi. 21—25. Heb. ii. 3.

Q. 43. What should *all* this teach us?

A. That however sin be sweet in the mouth, it will be bitter in the belly, even *lamentation, mourning, and wo*, in the latter end, Ezek. ii. 10. : it should teach us to fly from the wrath to come, to the horns of the New Testament altar, the satisfaction and intercession of Christ; there being no name whereby we can be saved from sin and wrath, but the name of Jesus only, Acts iv. 12.

QUEST. 20. *Did God leave all mankind to perish in the estate of sin and misery?*

ANSW. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q. 1. What became of the angels that fell, by their sinning against God?

A. God left them without remedy, in that state of sin and misery into which they plunged themselves; and hath delivered them into chains of darknes, to be reserved unto judgement, 2 Pet. ii. 4.

Q. 2. When man joined with the devil in a conspiracy against God, did God treat him the same way?

A. No: he had a purpose of grace and love towards some of Adam's race; and therefore immediately after the fall, declares his fixed intention of assuming the human nature, in the person of the Son, that therein he might redeem lost man, and bruise the head of the old serpent, that had ruined him, Gen. iii. 15.

Q. 3. When did God's purpose of grace and love, towards any of Adam's family, commence or begin?

A. It never had a beginning, for he loved them from everlasting, Jer. xxxi. 2. Eph. i. 4.

Q. 4. Can any reason be given why God has [*elect*] fallen man, rather than fallen angels, and why he elected [*some*] of Adam's race, and not others of them?

A. It is dangerous to dive into the reasons of holy and adorable sovereignty; it becomes us to acquiesce in this, that God did it [*out of his mere good pleasure,*] Eph. i. 5. Matth. xi. 6.

Q. 5. To what happiness did God ordain his elect from among men?

A. He ordained them to [*everlasting life.*] Acts xiii. 48.
—*As many as were ordained to eternal life, believed.*

Q. 6. Did God make choice of any to eternal life, because of their foreseen faith and holiness?

A. No: because faith and holiness are the fruits and effects of election, and therefore can never be the cause thereof, Eph. i. 4, 5, 6.

Q. 7. Is Christ the cause of election?

A. No; the free love of God sent Christ to redeem the elect, and therefore he could not be the cause of electing love, John iii. 16.

Q. 8. Did not Christ procure God's love to an elect world?

A. No: the Father himself loved them, John xvi. 27.

Q. 9. If Christ is not the cause of election, why are the elect said to be chosen in him?

A. Because in one and the same decree of election, the love of God lighted both upon the head, and upon the members, considered as in him, Eph. i. 4.

Q. 10. By whom is it that God brings any of Adam's race unto eternal life?

A. [*By a Redeemer,*] Rom. xi. 8.

Q. 11. How are sinners of mankind to be viewed in relation to a Redeemer?

A. As lawful captives, Isa. xlix. 24.

Q. 12. What is it to redeem the lawful captives?

A. It is to pay down a sufficient ransom to offended justice for their deliverance, and to rescue them by mere force and power out of the hands of Satan, Isa. xlix. 25.

Q. 13. What ransom is laid down to offended justice for their deliverance?

A. Nothing less than the precious blood of Christ, or his obedience unto the death, 1 Pet. i. 19.

Q. 14. What right and title has the Redeemer, to take the captives by force out of the hands of Satan?

A. The demands of law and justice being satisfied, he has a lawful right, both by donation and purchase, to rescue his captives out of the hands of Satan by his divine power, John xvii. 2.

Q. 15. Why did the Redeemer, in dealing with justice, lay down a price; but in dealing with Satan, act by way of power?

A. Because God being the creditor had a right to demand a price, but Satan being only the jailor, has no law-right to detain the prisoner, after the creditor is satisfied; and yet, refusing to quit hold of his captives, the Redeemer's power must be put forth for their deliverance, Luke xi. 22.

Q. 16. Was there a covenant transaction entered into for their deliverance, by price and power?

A. Yes; Psal. lxxxix. 3. *I have made a covenant with my Chosen.*

Q. 17. How is that covenant called?

A. [*A covenant of grace.*]

Q. 18. Why called a covenant of grace?

A. Because it is a covenant of eternal life and salvation to sinners, to be given them in a way of free grace and mercy, Jer. xxxi. 33, 34.

Q. 19. Are not heaven and earth both concerned in this covenant?

A. Yes; because it is a covenant of peace betwixt them, Isa. liv. 9, 10.

Q. 20. Who is the party-contractor on Heaven's side?

A. It is God himself, the proposer of the covenant, and the offended party, Psal. lxxxix. 3.

Q. 21. Whether is it God essentially considered, or as in the person of the Father, that is the party-contractor on Heaven's side?

A. God essentially considered is the party-contractor on Heaven's side, in the person of the Father?

Q. 22. Who is the party-contractor on man's side?

A. It is Christ, *the Chosen of God*, as he is called, Luke xxiii. 35.

Q. 23. Wherein consists the making of this covenant?

A. In the mutual agreement betwixt God and his chosen One.

Q. 24. When was this covenant made?

A. From all eternity, or before the world began, Tit. i. 2.

Q. 25. ' With whom was the covenant of grace made?

A. ' With Christ as the second [or *last*] Adam; and in him with all the elect as his seed, Gal. iii. 16. *

Q. 26. Why is Christ called the *last Adam*, 1 Cor. xv. 45.?

A. Because as the *first Adam* was the federal head of all his natural offspring, in the covenant of works, so Christ is the *last Adam*, because he was the federal head of his spiritual seed in the covenant of grace; the last covenant that ever will be made about man's eternal happiness.

Q. 27. How was the covenant of grace made with Christ as the *second or last Adam*?

A. The Father purposed that a remnant of lost mankind should be the members of Christ's body, and gave them to him for that end; and Christ standing as *second Adam*, accepted the gift, John xvii. 6.; as also, the Father proposed to him as the *last Adam*, the covenant of grace, in the full tenor, condition, and promises thereof, to which he consented; and thus the covenant of rich grace was concluded between them, Zech. vi. 13. *The counsel of peace shall be between them both.*

Q. 28. How are we to conceive of the covenant of grace, in respect of order and being?

A. Although the covenant of grace was the *second* covenant, in respect of *order* and manifestation to the world, yet it was *first* in respect of *being*, because it was actually made with Christ from eternity, Tit. i. 2.

Q. 29. How do you prove from scripture, that there was such a covenant made with Christ?

A. From Isa. xlii. 6. *I will give thee for a covenant of the people*; and Heb. viii. 6. where Christ is called *the Mediator of a better covenant*: and from Heb. xiii. 20. where we read *of the blood of the everlasting covenant.*

Q. 30. What was the ancient usage in making of covenants?

* Larger Catechism, Quest. 31.

A. It was to cut a beast in twain, and to pass between the parts of it, Jer. xxxiv. 18.

Q. 31. What doth this usage import, as applied to God's making a covenant with his Chosen ?

A. It imports, that it was a *covenant by sacrifice*, Psal. l. 5.

Q. 32. What was the sacrifice in this covenant ?

A. It was Christ himself, the party-contractor on man's side, Heb. ix. 26.

Q. 33. What was the *sword* that cut this sacrifice asunder ?

A. It was divine justice, Zech. xiii. 7.

Q. 34. How is Christ the party-contractor on man's side, to be considered in this covenant ?

A. He is to be considered as the Head and Representative of his spiritual seed, Isa. lix. 21.

Q. 35. How doth it appear that Christ is the Head and Representative of his spiritual seed in this covenant ?

A. From his making of the promises originally to him ; and from his being the Surety of the covenant.

Q. 36. When were the promises made unto him ?

A. Before the world began ; which, in scripture style, is the same as from eternity, Tit. i. 2. *In hope of eternal life, which God, that cannot lie, promised before the world began.* And there was none before the world began, to whom the promise of eternal life could be made personally, but to Christ as the Head and Representative of his seed.

Q. 37. How do you prove from scripture, that Christ was Surety for his spiritual seed in this covenant ?

A. From Heb. vii. 22. *By so much was Jesus made a Surety of a better Testament.*

Q. 38. In what sense was he Surety for them ?

A. He was their Surety in a way of satisfaction for all their debt of obedience and punishment, by taking it wholly on himself, as for persons utterly insolvent.

Q. 39. How is Christ, being the Surety of the covenant, an evidence of its being made with him as the Representative of his seed ?

A. Because by his being Surety for them, he became one with them in the eye of the law : hence is Christ said, not only to be *made sin for us*, but we are said to be *made the righteousness of God in him*, 2 Cor. 5. 21.

Q. 40. Why was the covenant of grace made with Christ as the Head and Representative of his spiritual seed?

A. That the love of God, and the covenant of grace, might be of the same eternal date; for, as the love of God is *an everlasting love*, Jer. xxxi. 3. so the covenant of grace is an *everlasting covenant*, Heb. xiii. 20.

Q. 41. Who is the party represented and contracted for in the covenant of grace?

A. The elect of mankind.

Q. 42. What understand you by the elect of mankind?

A. A certain number of mankind chosen, from eternity, to everlasting life.

Q. 43. How doth it appear, that the elect were the party represented and contracted for?

A. Because the party with whom the covenant was made, is called God's **CHOSEN**, Psal lxxxix 3. *I have made a covenant with my Chosen*; that is, with Christ, as contracting for all the chosen, or elect of God.

Q. 44. Why are the elect called Christ's *seed*, Psalm lxxxix. 4.?

A. Because he begets them with the word of truth; James i. 18.; and they are born again to him in their regeneration, John iii. 3.

Q. 45. Why is Christ said to take on him the *seed of Abraham*, Heb. ii. 16. and not rather the *seed of Adam*?

A. To shew that it was the elect only that he represented, in as much as the *seed of Abraham* are but a part of *Adam's seed*, which includes all mankind.

Q. 46. How are the elect of God to be considered in this covenant and federal representation?

A. They are to be considered as lost sinners, and as utterly unable to help themselves in whole or in part, Hos. xiii. 9.; and yet withal as given to Christ by the Father, as objects of eternal, sovereign, and free love, John xvii. 6, 9.

Q. 47. Wherein does the freedom of this electing love appear?

A. In pitching upon objects altogether unlovely, Ezek. xvi. 6.

Q. 48. Wherein does the *sovereignty* of it appear?

A. In pitching on *some* such unlovely objects, and passing by others in the same condition, Rom. ix. 21.

Q. 49. Was it any disparagement to the federal repre-

sensation of the *second Adam*, that he represented only *some* of mankind, whereas the *first Adam* represented the *whole* of his race?

A. No : because it was unspeakably more for Christ to undertake and contract for one sinner, than for Adam to contract for a *whole* righteous world.

Q. 50. Is what is called by some divines the *covenant of redemption* a distinct covenant from the covenant of grace?

A. Although Christ alone engaged from eternity to pay the price of our redemption, on which account the covenant is wholly of free grace to us ; yet there is no warrant from scripture, to suppose a covenant of redemption distinct from the covenant of grace.

Q. 51. How many covenants are there for life and happiness to man in scripture reckoning?

A. They are but two in number ; whereof the covenant of works is one, and consequently the covenant of grace must be the other.

Q. 52. How do you prove from scripture, that there are but *two covenants*, whereof the covenant of works is one?

A. From Gal. iv. 24. where it is said—*These are the two covenants, the one from Mount Sinai, which gendereth to bondage.*

Q. 53. How doth it appear that the one from *Mount Sinai*, which gendereth to bondage, is the covenant of works?

A. Because the generating of bond children excluded from the inheritance, Gal. iv. 30. is a distinguishing character of the covenant of works, which cannot agree to the covenant of grace under any dispensation thereof.

Q. 54. Was then the covenant at Mount Sinai a covenant of works?

A. The covenant of works was only repeated at Mount Sinai, together with the covenant of grace, to shew to all Israel, that the clearing of both the principal and penalty of the covenant of works was laid on Christ, as the condition of the covenant of grace.

Q. 55. Does the scripture make mention of the blood of any more covenants but one?

A. The scripture makes mention of the blood of the *covenant*, in the singular number, four several times, namely,

Exod. xxiv. 8. Zech. ix. 11. Heb. x. 29. and xiii. 20. ; but no where speaks of the blood of the *covenants*, in the plural number.

Q. 56. What is the native consequence of the scripture's mentioning the blood of the covenant, in the singular number, and not the blood of the covenants, in the plural number?

A. The consequence is, that the covenant, the blood whereof the scripture mentions, and upon which our salvation depends, is but *one* covenant, and not *two*.

Q. 57. What is the received doctrine in our standards upon this head?

A. Our standards make no distinction between a covenant of redemption, and a covenant of grace *.

Q. 58. Is the covenant of grace conditional, or absolutely free?

A. It was strictly conditional to the Surety, Isa. xlix. 3. but is absolutely free to the sinner, Jer. xxxi. 33, 34.

Q. 59. What is the proper *condition* of the covenant of grace?

A. It is Christ, as representative and surety, his *fulfilling all righteousness*, owing unto God by his spiritual seed, in virtue of the broken covenant of works, Matth. iii. 15.

Q. 60. Wherein consists that *righteousness* which Christ had to fulfil, as the condition of the covenant of grace?

A. In the holiness of his human nature, perfect conformity to the law in his life, and satisfaction for sin in his death.

Q. 61. Why was *holiness of nature* necessary as a conditional article of the covenant?

A. Because nothing being so opposite to God as an unholy nature, and yet the elect having their natures wholly corrupted, it was therefore necessary, that Christ, their representative, should have a human nature, perfectly pure and holy, fully answering for them the holiness and perfection of nature required by the law, Heb. vii. 26.

Q. 62. Why was *righteousness of life*, or perfect confor-

* For proof of this, see Larger Catechism, Quest. 31. 'With whom was the covenant of grace made? Answ. The covenant of grace was made with Christ, as the second Adam, and in him, with all the elect as his seed,' Isa. liii. 10, 11. Rom. v. 15, to the end, Gal. iii. 16.

mity to the law, necessary as a conditional article of the covenant?

A. Because Adam, as a public head, having failed in his obedience, there could be no entering into life for him, or any of his natural seed, without keeping the commandments by the Surety, Matth. xix. 17.—*If thou wilt enter into life, keep the commandments.*

Q. 63. Has Christ fulfilled this part of the condition?

A. Yes: for *he became obedient unto death*, Phil. ii. 8.

Q. 64. Was satisfaction for sin any part of the condition of Adam's covenant?

A. No; holiness of nature, and righteousness of life, were the sole condition of it.

Q. 65. How then came satisfaction for sin to be a conditional article in the new covenant?

A. Because the covenant of works being broken, and the penalty thereof incurred, the holiness, justice, and veracity of God insisted, that, without shedding of blood there should be no remission, Heb. ix. 22.

Q. 66. What was the conditional article of the covenant relative to satisfaction for sin?

A. That all the sins of an elect world, being summed up as so many branches of the law, or covenant of works, Christ, as a public person, should satisfy publicly and completely for them all, Isa. liii. 5, 6.

Q. 67. How was he to make this satisfaction?

A. By suffering, Luke xxiv. 26. *Ought not Christ to have suffered these things?*

Q. 68. What was it that he had to suffer?

A. The very same punishment the elect should have undergone, for the breach of the covenant of works; and that is death, in its full latitude and extent, Gen. ii. 17. compared with 2 Cor. v. 14.

Q. 69. What is that death, in the full latitude and extent thereof, which Christ had to endure, in a way of satisfaction for sin?

A. It was both the *curse*, or *sentence*, of the broken law, binding him over, as the Surety, to suffer all that revenging wrath which sin deserved; and likewise the actual execution of this sentence upon him to the uttermost, for the full satisfaction of justice, Gal. iii. 10. Ezek. xviii. 4.

Q. 70. Hath Christ fulfilled this part of the condition?

A. Yes : he was *made a curse for us*, Gal. iii. 13. :—and *bath given himself for us, an offering and a sacrifice to God for a sweet smelling savour*, Eph. v. 2.

Q. 71. How doth it appear that this righteousness of Christ is the condition of the covenant of grace ?

A. Because his fulfilling all righteousness is the only ground of a sinner's right and title to eternal life, Rom. v. 21. : and the sole foundation of his plea before God, Phil. iii. 8, 9.

Q. 72. Why may not *faith*, or believing, be the condition of the covenant of grace ?

A. Because faith is promised in the covenant itself, Zech. xii. 10. and therefore cannot be the condition thereof.

Q. 73. May not faith be the condition, when the scripture faith, that Abraham's faith *was counted unto him for righteousness*, Rom. iv. 3. ?

A. It was the object which Abraham's faith terminated upon, namely, Christ and his righteousness, and not his faith itself, or his act of believing, that was counted to him for righteousness.

Q. 74. What place then has faith in the covenant ?

A. It has the place of an *instrument* and *gift* ; and is necessary, as such, savingly to interest us in Christ *, John i. 12. ; and to determine us to acquiesce in his fulfilling the condition of the covenant for us, Isa. xlv. 24.

Q. 75. What may we learn from the *conditional part* of the covenant, as fulfilled by Christ ?

A. That the redemption of the soul is precious, being ransomed at no less a sum, than the holy birth, righteous life, and satisfactory death of the Son of God, 1 Pet. i. 19. : and that the law is so far from being made void through faith, that it is established thereby, Rom. iii. 31.

Q. 76. Seeing in every covenant there is a promise, what are the *promises* of the covenant of grace ?

A. They are such as have either their direct and immediate effect upon Christ himself, as the Head ; or such as have their direct and immediate effect on the elect, comprehended with him in the covenant.

Q. 77. What are these promises that have, their direct

* *Larger Cat. Answ. to Quest. 32.*

and immediate effect on Christ himself, as the head of the covenant ?

A. The promise of assistance in his work, Psal. lxxxix. 21. ; of the acceptance thereof, Isa. xlii. 21. ; and of a glorious reward to be conferred on him as the proper merit of his *work done*, Isa. lii. 13.

Q. 78. What are these promises that have their direct and immediate effect upon the elect ?

A. They are all the promises pertaining to life and godliness ; the promises of grace and glory, and of every good thing, which may all be comprehended in this one, to wit, the promise of *eternal life*, mentioned Tit. i. 2. *In hope of eternal life, which God, that cannot lie, hath promised before the world began ;* and 1 John ii. 25. *This is the promise that he hath promised us, even eternal life.*

Q. 79. What is meant by the promise of *eternal life* ?

A. It comprehends in it *all true happiness*, and the *everlastingness* thereof.

Q. 80. How is it evident, that all true and eternal happiness is comprehended in the meaning of the promise of eternal life ?

A. In as much as the death threatened in the covenant of works, comprehended *all misery* in this world, and the world to come : so the *life* promised in the covenant of grace must needs comprehend *all happiness* in time and eternity, with all the means by which it is compassed, Rom. vi. 23.

Q. 81. To whom was this promise of eternal life made ?

A. To Christ *primarily*, and to the elect *secondarily* in and through him ; as is evident from Tit. i. 2. compared with 1 John ii. 25.

Q. 82. To whom are the promises of the covenant indorsed or directed ?

A. To all who hear the gospel, with their seed, Acts ii. 39. *The promise is to you, and to your children.*

Q. 83. What right to the promises have all the hearers of the gospel, by this general indorsement of them ?

A. A right of *access* to the promises and all the good that is in them, so as to be rendered inexcusable if they believe not, John iii. 18.

Q. 84. What right doth *faith*, or believing, give unto the promises ?

A. A right of *possession*, in virtue of union with Christ,

in whom all the promises are, *yea, and amen*; John iii. 36. *He that believeth—HATH everlasting life.*

Q. 85. What may we learn from the *promissary* part of the covenant?

A. That all the benefits thereof are the free gifts of grace, running in the channel of the obedience and death of Christ; and are in him perfectly sure to the elect seed, Isa. lv. 3.

Q. 86. Was there any *penalty* in the covenant of grace, as there was in the covenant of works?

A. Although there was a penalty in the covenant of works, because Adam, with whom it was made, was a *fallible* creature; yet there could be none in the covenant of grace, because Christ, the party contracting on man's side, was absolutely infallible, and could not fail, Isa. xlii. 4.

Q. 87. Are not the elect, the party contracted for, *fallible*, even after they are brought to believe?

A. It is certain, that believers are *fallible*, in respect of their *actions*, as long as they are in this world, Eccl. vii. 20. but not in respect of their state, Job xvii. 9.: they can no more fall from their state of grace, than the saints in heaven can, John xiii. 1.

Q. 88. Can *fatherly chastisements* be called a penalty in the covenant of grace, with respect unto believers?

A. No: because they were not vindictive, but *medicinal*, and do really belong to the *promissary* part of the covenant; as is evident from Psal. lxxxix. 30—35. Isa. xxvii. 9. Heb. xii. 6, 7.

Q. 89. What security have believers against any proper penalty in this covenant?

A. They have the security of Christ's performing the condition of it for them; and his doing so *legally sustained* in their favours, 2 Cor. v. 21.

Q. 90. On whom is the *administration* of the covenant of grace devolved?

A. On Christ the *second Adam* alone, and that as a reward of his work, Isa. xlix. 8.

Q. 91. What do you understand by the *administration* of the covenant?

A. The *entire management* of it, whereby it may be rendered effectual to the end for which it was made, Psal. lxxxix. 28.

Q. 92. Who are the objects of this administration?

A. Sinners of mankind *indefinitely*, or *any* of the family of Adam, without exception, John iii. 14, 15.

Q. 93. How doth he administer the covenant to sinners of mankind indefinitely?

A. In the *general offer* of the gospel, which is *good tidings* to ALL PEOPLE, Luke ii. 10.; and wherein all, without exception, are declared welcome, Prov. viii. 4. Mark xvi. 15.

Q. 94. What is the *foundation* of the unlimited administration of the covenant, in the gospel offer.

A. It is not founded on election, but on the *intrinsic sufficiency* of Christ's obedience and death for the salvation of all, John i. 29.

Q. 95. For what *end* does he thus administer the covenant to sinners of mankind?

A. [*To deliver them out of the estate of sin and misery, and to bring them into an estate of salvation*], Gal. iii. 21, 22.

Q. 96. How doth he bring them into an *estate of salvation*?

A. By bringing them personally and savingly into the *bond of the covenant*, Ezek. xx. 37. in the day of his power, when *one shall say, I am the Lord's—and another subscribe with his hand unto the Lord*, Isa. xlv. 5.

Q. 97. How long will he continue to be the administrator of the covenant?

A. As he dispenses all the blessings of the covenant here, John iii. 35. so he will complete the happiness of the saints, in the other world, by a perfect accomplishment of all the promises thereof unto them, Eph. v. 27.

Q. 98. How doth it appear that he will be the administrator of the covenant through eternity?

A. Because he is to remain the eternal *bond of union*, Heb. vii. 25. and *mean of communication*, betwixt God and the saints for ever, Rev. vii. 17.

Q. 99. What is the *first* and *fundamental act* of his administration?

A. It is his *disposing* the *all things*, which he hath in his hand, as the appointed *trustee* of the covenant, unto poor sinners, by way of a TESTAMENT, Luke xxii. 29. *I appoint, or dispoſe, unto you a kingdom, as my Father hath appointed unto me.*

Q. 100. What is the difference between a *federal* and a *testamentary disposition*?

A. A *federal* disposition is made upon an *onerous* cause, or proper condition: but a *testamentary* disposition is a deed, or conveyance, of grace and bounty, *without all conditions*, properly so called.

Q. 101. How is this applied to the Father's disposition and Christ's?

A. The Father's federal disposition of all covenant-benefits to Christ, was on condition of his making *his soul an offering for sin*, Isa. liii. 10.; but Christ's testamentary disposition to sinners, who, having nothing, is *without money and without price*, chap. lv. 1.

Q. 102. Is Christ's *testament* of the same *date* with the *covenant* that was made with him?

A. The covenant of grace was made with him from eternity; but it is obvious, that his *commencing testator* of this covenant, being an act of his administration thereof, could not take place till the covenant of works was broken.

Q. 103. At what *time* then did he make his testament?

A. That very day wherein Adam fell, in the first promise, Gen. iii. 15.

Q. 104. How could his testament be of force, according to Heb. ix. 17. so long time before his *actual* death?

A. He died typically, in all the sacrifices of the Old Testament; hence called, The Lamb slain from the foundation of the world, Rev. xviii. 8.

Q. 105. Who are the *legatees*, or parties in whose favour the testament was made?

A. Since Christ is authorised by the Father, to administer the covenant to *mankind sinners indefinitely*, John vi. 37. none of these can be excepted out of this testament, as to the external revelation and exhibition of it, any more than they are out of his administration, Rev. xxii. 17.

Q. 106. Who is the *executor* of his testament?

A. Although the testaments among men, the *testator* and *executor* are always different persons, because the testator dying, cannot live again to see his will execute; yet here the testator who *was dead*, is *alive for evermore*, as the executor of his own testament, by his Spirit, Rev. i. 18. Rom. iv. 25.

Q. 107. What are the *legacies* left in his testament?

A. They are all the benefits of the covenant, even HIMSELF, and ALL THINGS in and with him, Rom. viii. 32. Rev. xxi. 7.

Q. 108. By what *means* is it that sinners are possessed of these rich legacies?

A. By faith, or believing on the Lord Jesus Christ, Acts xvi. 31.

Q. 109. Why is believing on Christ the appointed mean of instating sinners in the covenant and legacies thereof?

A. Because hereby the grace of the covenant is preserved entire, *to the end the promise might be sure to all the seed*, Rom. iv. 16.

Q. 110. How may persons know, if they are savingly and personally within the covenant of grace?

A. If they have found themselves unable to dwell any longer within the boundaries of the covenant of works, and *have fled for refuge* from that covenant, *to lay hold upon the hope set before them*, Heb. vi. 18.

Q. 111. Wherein do the covenants of *works* and *grace* DIFFER from one another?

A. They *differ* in their nature, parties contractors, properties, conditions, promises, the order of obedience, in their end and design, the manner of their administration and in their effects.

Q. 112. Wherein do these two covenants of works and grace differ in their *nature*?

A. The covenant of works was a covenant of *friendship*, and supposed the parties to be in a perfect amity; but the covenant of grace is a covenant of *reconciliation*, and supposes man to be at variance with God, and enmity against him, 2 Cor. v. 19.

Q. 113. Wherein do they differ as to the *parties contractors*?

A. In the covenant of works, the parties contractors were, GOD, and innocent *Adam*, representing all his *natural seed*; but in the covenant of grace, the parties are, GOD, and CHRIST the second *Adam*, representing all his *spiritual seed*, Psal. lxxxix. 3, 4.

Q. 114. How do they differ in their *properties*?

A. The covenant of works, as standing with the *first Adam*, was but *short lived*; but the covenant of grace, which stands fast with the *second Adam*, is an *everlasting* covenant, Heb. xiii. 20.; the covenant of works denounced nothing

but wrath and curse upon the transgressor; but the covenant of grace is full of blessings to the sinner in Christ, Eph. i. 3.

Q. 115. Wherein do they differ in their *conditions*?

A. The condition of the covenant of works was only the perfect obedience of a *mere man*, bearing no proportion to the life promised: but the condition of the covenant of grace is the perfect righteousness of *God-man*, which is fully adequate to the promised reward, Jer. xxiii. 6.

Q. 116. How do they differ in their *promises*?

A. The promises of the covenant of works were strictly *conditional*; but the promises of the covenant of grace, as respecting us, are *absolutely free*, Jer. xxxi. 33, 34.

Q. 117. Wherein do they differ in the *order of obedience*?

A. In the covenant of works, duty, or obedience, was the foundation of privilege; acceptance first began at the work, and then went on to the person, if the work was perfectly right: but in the covenant of grace, this order is quite inverted; for therein privilege is the foundation of duty; and acceptance first begins at the person, and then goes on to the work, because flowing from a principle of faith, Gen. iv. 4. compared with Heb. xi. 4.

Q. 118. How do they differ in their *end and design*?

A. The end of the covenant of works was to shew man what he was to do towards God; but the end of the covenant of grace, is to shew man what God is to do for him, and in him, Isa. xxvi. 12.

Q. 119. How do they differ in the *manner of their administration*?

A. The covenant of works was dispensed by God *absolutely* considered; but the covenant of grace is dispensed by a *Mediator*, who is himself the ALL of the covenant, Isa. xlii. 6.

Q. 120. Wherein do these two covenants differ in their *effects*?

A. The covenant of works wounds and terrifies a guilty sinner; but the covenant of grace heals and comforts a wounded soul, Isa. xlii. 3.: the covenant of works shuts up to hell and wrath; but the covenant of grace calls open a door of escape, John x. 9. and xiv. 6.

Q. 121. What may we learn from this whole doctrine of the covenant of grace?

A. That it is our duty to believe, that JESUS CHRIST is the *Saviour of the world*, and *our Saviour* in particular, by

his Father's appointment, and his own offer: and that by the same appointment and offer, *his righteousness*, which is the condition of the covenant, and *eternal life*, which is the promise thereof, are OURS in respect of *right* thereto, so as that we may lawfully and warrantably take possession of the same, and *use* them as OUR OWN, to all the intents and purposes of salvation, John iv. 42.—*We know that this is indeed the Christ, the SAVIOUR of the WORLD*, Luke i. 47. *My spirit hath rejoiced in God, MY SAVIOUR.*

QUEST. 21. *Who is the Redeemer of God's elect?*

ANSW. The only Redeemer of God's elect, is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be God and man, in two distinct natures, and one person, for ever.

Q. 1. What is the greatest wonder that ever the world saw?

A. The incarnation of the Son of God, John i. 14. Jer. xxi 22.

Q. 2. What makes this the greatest wonder?

A. Because thereby two natures, infinitely distant, are united in one person; hence called a great mystery, 1 Tim. iii 16.

Q. 3. Was this great event foretold before it came about?

A. Yes: God spake of it by the mouth of his holy prophets, which have been since the world began, Luke i. 70.

Q. 4. By what names did they speak of his coming?

A. By a variety of names, such as *Shiloh*, Gen. xlix. 10.; *Messiah*, Dan. ix. 25.; *Immanuel*, Isa. vii. 14.; *the Branch*, Zech. vi. 12.; *the Messenger of the covenant*, Mal. iii. 1.; and several others.

Q. 5. Is he now actually come into the world?

A. Yes, long ago: and it is a faithful saying, and worthy of all acceptance, that *Christ Jesus came into the world*, 1 Tim. i. 15.;—*not to condemn the world, but that the world through him might be saved*, John iii. 17.

Q. 6. How do you prove, that our Lord Jesus Christ is the *true promised Messiah*?

A. By this one argument; that *all things which were written in the law of Moses, and in the prophets, and in the psalms concerning the Messiah, are literally fulfilled in Jesus of Nazareth, Luke xxiv. 44.*

Q. 7. How doth this appear?

A. By comparing every prophecy and promise concerning him in the Old Testament, with the exact accomplishment thereof in the New, Acts iii. 18.

Q. 8. What *silencing questions* may be put to the *Jews* who deny that the *Messiah* is yet come in the flesh?

A. They may be asked, Where is the *sceptre* of civil government, which was not to *depart* from *Judah* until *Shiloh* came, according to Gen. xlix. 10.? Where is the *second temple* into which the *Messiah* was to come, and to make the glory of it *greater* than the glory of the *former*, by his personal appearance therein, according to Hag. ii. 9.? Where is the *sacrifice* and *oblation* now offered? has it not long ago ceased, according to Dan. ix. 27.? And where is the *family of David*, out of which Christ was to spring, according to Isa. xi. 1.? is it not now quite extinct?—They are utterly incapable of answering any of these.

Q. 9. What doth the title of a [*Redeemer*] suppose with reference to the *redeemed*?

A. Bondage and captivity to sin, Satan, the world, death, and hell, through the breach of the first covenant; hence called *lawful captives*, Isa. xlix. 24.

Q. 10. Are all mankind, the elect of God as well as others, under this bondage and captivity by nature?

A. Yes: as is evident from Eph. ii. 1, 2, 3.

Q. 11. Why is Christ called the [*only*] *Redeemer* of God's elect.

A. Because there was none capable of the vast undertaking but himself, Isa. lxiii. 5.

Q. 12. How doth Christ redeem the elect from their spiritual bondage and captivity?

A. By price and power; or by ransom, 1 Pet. i. 19. and conquest, Isa. xlix. 25.

Q. 13. What *ransom* or price did he lay down?

A. His own life, Matth. xx. 28, *The Son of man came—to give his life a ransom for many.*

Q. 14. How doth Christ redeem by *power* or *conquest*?

A. When, by his word and Spirit, he looses the bonds of the captives, and says to the prisoners, *Go forth; and to them that sit in darkness, shew yourselves*, Isa. xlix. 9.; and thus spoils *principalities and powers*, Col. ii. 15.

Q. 15. Why is the Redeemer called [*Lord*]??

A. Because as God, he *whose name alone is* JEHOVAH, is *most high over all the earth*, Psal. lxxxiii. 18.; and, as Mediator, all power in heaven and earth is given unto him, Matth. xxviii. 18.

Q. 16. Why is he called [*Jesus*]??

A. Because he saves his people from their sins, Mat. i. 21.

Q. 17. Why is he called [*Christ*]??

A. CHRIST in the *Greek*, and MESSIAH in the *Hebrew* language, signify one and the same thing, John i. 41. to wit, the *Anointed*, Acts x. 38.; which implies his designation unto his mediatory office, and his being fully qualified for it.

Q. 18. Whereupon is Christ's sufficiency for the great work of our redemption, founded?

A. Upon the infinite dignity of his person, as [*being the eternal Son of God*]; 1 John v. 20.

Q. 19. Is Christ the Son of God by *nature*, or only by *office*?

A. Christ is the eternal Son of God by *nature*; his *Sonship* is equally natural and necessary with the *Paternity* of the Father, Matth. xxviii. 19. 2 John, ver. 3.

Q. 20. What would be the danger of asserting, that Christ is called the *Son of God*, only with respect to his *mediatory office*?

A. This would make his personality depend upon the divine will and good pleasure, as it is certain his mediatory office did, John iii. 16.; and consequently he would not be the self-existent God.

Q. 21. Might not the *Sonship* of Christ be the result of the *divine will*, though his *personality* is not so?

A. No: because his *Sonship* is his *proper personality*; and therefore to make his *Sonship* the result of the divine will, is to overturn the *personal properties* of the Father and Son, and consequently to deny both, 1 John ii. 23.

Q. 22. How do you prove from scripture, that Christ's *Sonship* is distinguished from his *office*?

A. From John vii. 29. ; where Christ, speaking of his Father, says, *I know him, for I am FROM him, and he hath SENT me.* Where it is evident, that his being FROM the Father, as to his eternal generation, is distinguished from his being SENT by him, as to his office.

Q. 23. What did this glorious person, the eternal Son of God, *become*, that he might be our Redeemer?

A. He [*became MAN*], John i. 14. Gal. iv. 4.

Q. 24. When he became man did he cease to be God?

A. No: but he became *Immanuel*, God-man, Mat. i. 23.

Q. 25. What is the import of the name *Immanuel*?

A. It imports, that God is in our nature; and that a God in our nature, is not against us, but a God with us, and for us, to save us from the hands of all our enemies, Luke i. 71.

Q. 26. What moved God to become man, in the person of the Son?

A. Nothing but matchless and undeserved grace and love, 1 John iv. 10.

Q. 27. How many [*natures*] hath Christ?

A. Two: namely, the nature of God, and the nature of man, 1 Tim. iii. 16.

Q. 28. Why are they called [*two distinct*] natures?

A. In opposition to the error of the Eutychians of old, who maintained, that the two natures were mixed or blended together, so as to make but one nature.

Q. 29. Why is he said to have but [*one person*]?

A. In opposition to the error of the Nestorians, who maintained, that each nature was a person; or, that he had two persons.

Q. 30. How doth it appear, that the two natures of God and man are *united* in the person of the Son?

A. From Isa. ix. 6. *Unto us a child is born—and his name shall be called—The mighty God.* It neither being possible nor true, that he who is the *child born*, could be the *mighty God*, but by union of the divine and human natures in one person, Rom. ix. 5. 1 Tim. iii. 16.

Q. 31. Will ever the union betwixt the two natures be dissolved?

A. By no means; for he continues to be our *Kinsman*, *Priest*, and *Representative*, in both natures for ever, Heb. vii. 24, 25.

Q. 32. Does not each nature, notwithstanding of this union, still retain its own *essential properties* ?

A. Yes : the divine nature is not made *finite*, subject to suffering or change ; nor is the human nature rendered *omniscient*, *omnipresent*, and *omnipotent*, as the Lutherans, contrary to scripture and reason, do affirm.

Q. 33. Are not the acts and works of either of the two natures, to be ascribed to the person of Christ ?

A. Yes : because all he did and suffered, or continues to do, as Mediator, must be considered as *personal acts*, and from thence they derive their value and efficacy, Acts xx. 28.

Q. 34. Why is the union of the two natures called an *hypostatical* or *personal* union ?

A. Because the human nature is united unto, and subsists in the person of the Son of God, Luke i. 35.

Q. 35. What is the difference between the hypostatical union, and the union that takes place among the persons of the adorable Trinity ?

A. The union that takes place among the persons of the adorable Trinity, is an union of three persons in one and the same *numerical nature* and *essence* ; but the hypostatical is an union of *two natures* in *one person*.

Q. 36. What is the difference between the hypostatical union, and the union that takes place betwixt the soul and body ?

A. Death dissolves the union that is betwixt the soul and the body ; but though the soul was separated from the body of Christ, when it was in the grave, yet both soul and body were, even then, united to the person of the Son, as much as ever.

Q. 37. What is the difference betwixt the hypostatical union, and the *mystical* union that is betwixt Christ and believers ?

A. Both natures in the hypostatical union are still but one person ; whereas, though believers are said to be in Christ, and Christ in them, yet they are not *one person* with him.

Q. 38. Why was it requisite that our Redeemer should be [*man*] ?

A. That being our *Kinsman* and *blood relation*, the right of redemption might devolve upon him ; and that he

might be capable of obeying and suffering in our own nature, Heb. ii. 14 *.

Q. 39. Why was it requisite that our Mediator should be [*God*]?

A. That his obedience and sufferings in our nature and room, might be of infinite value for our redemption, Acts xx. 28.; and that the human nature might be supported under the infinite load of divine wrath, which he had to bear for our sins, Rom. i. 4 †.

Q. 40. 'Why was it requisite that the Mediator should be God and man in one person?'

A. 'That the proper works of each nature might be accepted of God for us, and relied on by us, as the works of the whole person, Heb. ix. 14. 1 Pet. iii. 6 ‡.'

Q. 41. What may we learn from the indissoluble union of the two natures in the person of Christ?

A. That this union shall be an everlasting security for the *perpetuity* of the union betwixt Christ and believers: that the one shall never be dissolved more than the other; for he hath said, *Because I live, ye shall live also*, John xiv. 19.

QUEST. 22. *How did Christ, being the Son of God, become man?*

ANSW. Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, and born of her, yet without sin.

Q. 1. Did Christ assume the *person* of a man?

A. No: he assumed the human nature, but not a human person, Heb. ii. 16.

Q. 2. Had ever the human nature of Christ a distinct personality of its own?

A. No: it never subsisted one moment by itself, Luke i. 35.

Q. 3. What is the reason that the human nature of Christ never subsisted by itself?

A. Because it was formed and assumed at once; for the

* *Larger Catechism*, Q. 39.

† *Ibid.* Q. 38.

‡ *Ibid.* Q. 40.

same moment wherein the soul was united to the body, both soul and body subsisted in the person of the Son of God.

Q. 4. How came the human nature to subsist in the person of the Son ?

A. The whole Trinity adapted and fitted the human nature to him ; but the *assumption* thereof into a personal subsistence with himself, was the peculiar act of the Son, Heb. ii. 14, 16.

Q. 5. Since the human nature of Christ has no personality of its own, is it not more imperfect than in other men, when all other men are human persons ?

A. The human nature of Christ is so far from being imperfect, by the want of a personality of its own, that it is unspeakably more perfect and excellent than in all other men, because, to *subsist in God*, or in a divine person, is incomparably more noble and excellent than to subsist by itself.

Q. 6. Wherein lies the matchless and peculiar dignity of the human nature of Christ ?

A. That it subsists in the *second person* of the Godhead, by a personal and indissolvable union.

Q. 7. What is the difference between the *human nature* and a *human person* ?

A. A human person subsists by *itself*; but the human nature subsists *in a person*.

Q. 8. When Christ became man, did he become another *person* than he was before ?

A. No : there was no change in his person ; for he assumed our nature unto his *former personality*, which he had from eternity.

Q. 9. What is the reason that the assumption of the human nature made no change in the divine person of the Son ?

A. Because the human nature was assumed by Christ without a *human personality*.

Q. 10. Whether is it more proper to say, that the human nature subsists in the *divine nature*, or in the *divine person* of Christ ?

A. It is more proper to say, that it subsists in the *divine person* of Christ, because the *natures* are DISTINCT, but the person is ONE ; and it was the divine nature *only*, as it terminates in the *second person*, which assumed the human nature into personal union.

Q. 11. Can we not say, in a consistency with truth, that the *man Christ Jesus* is God?

A. To be sure we may; because in this case, we speak of the *person* which includes the human nature.

Q. 12. But, can we say, in a consistency with truth, that Christ Jesus, *as man*, is God?

A. No: because in this case, we speak only of the *human nature*, which does not include his divine person.

Q. 13. What is the *human nature*, or wherein does it consist?

A. It consists in [*a true body and a reasonable soul*,] of which the first Adam, and every man and woman descended from him, are possessed.

Q. 14. Had our Redeemer *always* a true body and a reasonable soul subsisting in his divine person?

A. No: until he came in the *fulness of time*, and then *took* unto himself a true body and a reasonable soul.

Q. 15. How do you prove that he took this human nature to himself?

A. From Heb. ii. 14, 16. *Verily he took not on him the nature of angels; but he took on him the seed of Abraham.*

Q. 16. Why is Christ said to take to himself a [*true body*]?

A. To shew that he had real *flesh* and *bones* as we have, Luke xxiv. 39.: and that it was not only the mere shape and appearance of a human body, as some ancient heretics alledged.

Q. 17. How doth it appear that he had a true and real body, as other men have?

A. He is called *Man*, and the *Son of man*, Psal. lxxx. 27.; he was conceived and born, Matth. i. 20, 25.; he was subject to hunger, thirst, and weariness, like other men; he was crucified, dead, buried, and rose again: none of which could be affirmed of him, if he had not had a true body.

Q. 18. Had not he [*a reasonable soul*,] as well as a true body?

A. Yes: otherwise he had wanted the principal constituent part of the human nature; accordingly we read, that his *soul was exceeding sorrowful even unto death*, Matth. xxvi. 38.

Q. 19. Why was not the human body created immedi-

ately out of *nothing*, or out of the *dust* of the earth, as Adam's body was?

A. Because in that case, though he would have had a true body, yet it would not have been a *kin* to us, *bone of our bone*, and *flesh of our flesh*.

Q. 20. Did Christ bring his human nature from *heaven* with him?

A. No; for he was the *seed of the woman*, Gen. iii. 15.

Q. 21. How then is it said, 1 Cor. xv. 47. *The first man is of the earth, earthy; the second man, is the Lord from heaven?*

A. The plain meaning is, the *first man* had his first original from the *earth*; but the *second man*, as to his divine nature, is the eternal, independent, and sovereign Lord of heaven and earth, equally with the Father; and as to his human nature, there was a more glorious concurrence of the adorable Trinity, in the formation of it, than in the making of the *first Adam*.

Q. 22. What was the peculiar agency of each person of the adorable Trinity in this wonderful work?

A. The Father *prepares* a body, or human nature for him, Heb. x. 5.: the Holy Ghost *forms* it by his overshadowing power, out of the substance of the virgin, Luke i. 35.: and the Son *assumes* the entire human nature to himself, Heb. ii. 14, 16.

Q. 23. Why was Christ born of a [*virgin?*]

A. That the human nature might be found again in its primitive purity; and presented to God as spotless as it was in its first creation, free from the contagion of original sin, which is conveyed to all Adam's posterity by natural generation.

Q. 24. Was it necessary that Christ should be [*conceived and born without sin?*]

A. It was absolutely necessary; both because the human nature was to subsist in union with the person of the Son of God; and likewise because it was to be a sacrifice for sin, and therefore behoved to be *without blemish*, Heb. vii. 26.

Q. 25. What benefit or advantage accrues to us by the spotless holiness of the human nature of Christ?

A. The spotless holiness of his human nature is imputed to us as a part of his righteousness, 1 Cor. i. 30.; and it is

a sure earnest of our perfect sanctification at last, Col. ii. 9, 10.

Q. 26. Was not the [*virgin Mary,*] the mother of our Lord, a sinner as well as others?

A. Yes: for she descended from Adam by ordinary generation; Christ rebuked her for going beyond her sphere, John ii. 4.; and she needed a Saviour as much as others; and believed in him for salvation from sin, Luke i. 47.

Q. 27. What necessarily follows upon the union of the two natures?

A. A communication of the properties of each nature to the whole person.

Q. 28. How doth the scripture apply this communication of properties to his person.

A. By ascribing *that* to his person, which properly belongs to one of his natures.

Q. 29. How is this illustrated in scripture?

A. It is illustrated thus: though it was only the human nature that suffered, yet God is said to purchase his church with *his own blood*, Acts xx. 28.; and though it was only the human nature that ascended to heaven, yet, by reason of the personal union, God is said to go up *with a shout*, Psal. xlvii. 5.

Q. 30. Can any *imaginary idea* of Christ, *as man*, be any way helpful to the faith of his being *God-man*?

A. It is so far from being any way *helpful*, that it is every way *hurtful*: because it is a diverting the mind from the *object of faith*, to an *object of sense*; by the means whereof we cannot believe any truth whatsoever, divine or human: all faith being founded solely and entirely upon a testimony.

Q. 31. How then is the person of Christ, *God-man*, to be conceived?

A. It can be conceived no other way, than by faith and spiritual understanding: or, by *the Spirit* of wisdom and revelation in the knowledge of him, Eph. i. 17.

Q. 32. What *improvement* ought we to make of Christ's incarnation?

A. To claim him as our own, in virtue of his wearing our nature, saying, *Unto us a Child is born, unto us a Son is given*, Is. ix. 6.; or, which is the same thing, to follow the practice of Ruth, in lying down at the feet of our bless-

sed Boaz, saying, *Spread thy skirt over me; that is, take me, a poor bankrupt sinner, into a marriage relation with thee, for thou art my near kinsman*, Ruth iii. 9.

QUEST. 23. *What offices doth Christ execute as our Redeemer?*

ANSW. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Q. 1. What is the *general office* of Christ, which respects the whole of his undertaking, and runs through the whole of the covenant made with him?

A. It is his being the *only Mediator* between God and man, 1 Tim. ii. 5. *There is one God, and one Mediator between God and men, the man Christ Jesus.*

Q. 2. What doth the office of a *Mediator* between God and men suppose?

A. It supposes a *breach* between them, occasioned by sin on man's part, Isa. lix. 2.

Q. 3. Could a mere verbal intercession make up this breach?

A. By no means; nothing less than a full reparation for all the damages which sin had done to the honour of God and his law, could do it away, Isa. lii. 10.

Q. 4. Was none but Christ fit for being Mediator in this respect?

A. None else: because there was no other who stood related to the *two families* of heaven and earth, which were at variance, in such a manner as he did.

Q. 5. How stood he related to these two families?

A. By being, from eternity, God equal with the Father, he stood *naturally* and *essentially* related to *heaven*, John x. 30.; and by consenting to become man, he stood *voluntarily* and *freely* related to *earth*, Phil. ii. 6, 7.

Q. 6. What are the branches of Christ's mediatory office; or the *particular offices* included therein?

A. They are *three*; namely, his office of a [*Prophet*], Deut. xviii. 15.; of a [*Priest*], Psal. cx. 4.; and of a [*King*], Psal. ii. 6.

Q. 7. Have each of these offices the *same relation* to the covenant whereof he is Mediator.

A. His *priestly* office, as to the *sacrificing* part of it, respecting the condition of the covenant, belongs to the MAKING of it; but his *prophetical* and *kingly* offices, with the intercessory part of his priestly office, respecting the promises of the covenant, belong to the ADMINISTRATION thereof.

Q. 8. What respect have these offices to our misery by sin?

A. The prophetical office respects our ignorance; the priestly office our guilt; and the kingly office our pollution or defilement.

Q. 9. What is Christ *made of God to us*, in virtue of these offices for the removal of these miseries?

A. As a Prophet he is made of God unto us *wisdom*; as a Priest, *righteousness*; and as a King, *sanctification*; and as vested with ALL these offices, he is made of God unto us complete *redemption*, 1 Cor. i. 30.

Q. 10. Was he *ordained* or appointed unto these offices?

A. Yes, from all eternity; 1 Pet. i. 20. *Who verily was fore-ordained before the foundation of the world.*

Q. 11. What were the necessary consequences of this eternal designation?

A. His *mission* and *call*.

Q. 12. Wherein consisted his *mission*?

A. In his being promised, Isa. vii. 14.; and typified under the Old Testament, John iii. 14.; and in his being actually sent, in the fulness of time, to assume our nature, and finish the work which was given him to do, Gal. iv. 4. 5.

Q. 13. Was he formerly *called* unto his mediatory office?

A. Yes: he did not take *this honour unto himself*, but was *called of God*, as was Aaron, Heb. v. 3, 5.

Q. 14. Of what parts did his *call* consist?

A. Of his *unction* and *inauguration*.

Q. 15. What do you understand by his *unction*?

A. The consecrating of him to all his mediatory offices, John x. 36.; and the giving of the Spirit, with all his gifts and graces, without measure unto him, for his being fully furnished for the execution of these offices, John iii. 34.

Q. 16. In which nature was Christ anointed with the Spirit?

A. The *person* of Christ was anointed in the *human nature*, which was the immediate *receptacle* of all gifts and graces, Psal. lxxviii. 18. *Thou hast received gifts for men: Margin, in the man; that is, in the human nature.*

Q. 17. When was he *inaugurated* into his mediatory offices?

A. Although, in virtue of his assuming the human nature, he was *born* to the execution of them, yet he was not solemnly *installed* into the public exercise of these offices, till his *baptism*.

Q. 18. What was the solemnity of his *inauguration* or *instalment* at that time?

A. *The heavens were opened, the Spirit of God descended like a dove, and lighted upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matth. iii. 16. 17.*

Q. 19. Why was Christ vested with this threefold office?

A. The nature of our salvation required that it should be *revealed* by him as a *Prophet*; *purchased* by him as a *Priest*; and *applied* by him as a *King*.

Q. 20. Did ever all these offices center in any *ONE* person but *Christ alone*?

A. No: for, in order to set forth the vast importance of these offices, as united in the person of Christ, none of these who were typical of him under the Old Testament, were ever clothed with *all the three*: this honour was reserved for himself, as his peculiar dignity and prerogative; John xiv. 6. *I am the way, and the truth, and the life*: that is, the *WAY* in my death, as a *Priest*; the *TRUTH* in my word, as a *Prophet*: and the *LIFE* in my Spirit, as a *King*.

Q. 21. In what estates doth Christ execute all these offices?

A. [*Both in his estate of humiliation*] on earth, and in his estate of [*exaltation*] in heaven.

Q. 22. What do you understand by Christ's *executing* of his offices?

A. His doing or fulfilling what was incumbent upon him, in virtue of each of these offices, Matth. iii. 15.

Q. 23. Are the offices of Christ the *proper fountain* from whence the promises do flow?

A. No: the proper fountain and spring of all the promises, is the *sovereign will* and *good pleasure* of God; hence is the *sovereign will* of God set in the *front* of all the promises, I WILL put my law in their inward parts; and I WILL be their God; I WILL forgive their iniquity; and I WILL remember their sin no more, Jer. xxxi. 33, 34: I WILL take away the stony heart out of your flesh; and I WILL give you an heart of flesh, &c. Ezek. xxxvi. 26, 27.

Q. 24. What connection then have the promises with the offices of Christ?

A. They are revealed to us by Christ as a *Prophet*, Heb. i. 2.; confirmed by his blood as a *Priest*, Heb. ix. 16.; and effectually applied by his power, as a *King*, Psal. cx. 3.

Q. 25. Is the order in which the offices of Christ are here laid down, the very order in which they are executed?

A. Yes; for it is the order laid down in scripture, 1 Cor. i. 30.

Q. 26. By whom is this order inverted?

A. By the Arminians and other legalists, who make Christ's *kingly* office the *first* which he executes, in the application of redemption.

Q. 27. How do they make Christ's kingly office the *first* which he executes?

A. By alledging that Christ, as a King, has, in the gospel, given out a *new preceptive law*, of *faith* and *repentance*, by obedience, whereunto we come to be entitled unto Christ and his righteousness.

Q. 28. What is the *danger* of this scheme of doctrine?

A. It is a confounding of *law* and *gospel*; and a bringing of *works* into the *matter* and *cause* of a sinner's justification before God, contrary to Rom. v. 19 and Gal. ii. 16.

Q. 29. When faith closes with Christ, does it not close with him in *all* his offices?

A. Yes: for Christ is never divided: we must have him *wholly*, or *none* of him, John viii. 24.

Q. 30. Which of his offices doth faith act upon for *justification*?

A. Upon his *priestly* office only; for the great thing a *guilty* sinner wants is *righteousness*, to answer the charge of

the law ; and the enlightened sinner sees that Christ, in his priestly office, is *the end of the law for righteousness*, Rom. x. 4.

Q. 31. What may we learn for encouragement from Christ's being clothed with this threefold office ?

A. That since all these offices have a *relation* to us, we may warrantably employ him in every one of them ; that in like manner as he is *made over of God unto us*, so we may actually have him for our *wisdom, righteousness, sanctification, and redemption*, 1 Cor. i. 30.

QTEST. 24. *How doth Christ execute the office of a Prophet ?*

ANSW. Christ executeth the office of a Prophet, in revealing to us, by his word and spirit, the will of God for our salvation.

Q. 1. Is Christ expressly called a [*Prophet*] in scripture ?

A. Yes : Acts iii. 22. ; where Peter applies the words of Moses to him, *A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me, &c.*

Q. 2. Why does he bear this name ?

A. Because he has made a full revelation of the whole counsel of God, concerning the salvation of lost sinners of mankind, John xv. 15.

Q. 3. By what *other names* is Christ described, with relation to this office ?

A. By the names of an *Apostle*, Heb. iii. 1. ; of a *Witness*, Isa. lv. 4. : and of an *Interpreter*, Job xxxiii. 23.

Q. 4. Why is he called an *Apostle* ?

A. Because he is the great *Ambassador* of Heaven, sent to declare the will of God unto men, John iii. 44 ; hence called the Messenger of the covenant, Mal. iii. 1.

Q. 5. Why called a *Witness* ?

A. Because, being a son of Adam, Luke iii. 38. he was the more fit to attest the will of God unto men ; and being the eternal Son of God, was therefore liable to no error or mistake in his testimony : hence called the Amen, the faithful and true Witness, Rev. iii. 14.

Q. 6. Why is he called an *Interpreter* ?

A. Because the mystery of godliness lies so far beyond

the reach of our natural understanding, that we could never take it up in a saving manner, unless the Son of God gave us an understanding, that we may know him that is true, 1 John v. 20.

Q. 7. What was the *necessity* of his bearing this office of a Prophet?

A. Because there could be no knowledge of the things of the Spirit of God, without a revelation of them, 1 Cor. ii. 14.; and there could be no revelation of these things, but through Christ, John i. 18.

Q. 8. By what *means* doth Christ reveal to us the will of God?

A. He reveals it to us outwardly [*by his word*], and inwardly, by his [*Spirit*], 1 Pet. i. 11, 12.

Q. 9. To whom doth he reveal the will of God outwardly in his word?

A. To his church; which, on this account, is called *the valley of vision*, Isa. xxii. 1.

Q. 10. Did he reveal the will of God to his church under the Old Testament?

A. Yes: for the Spirit of Christ was in the Old Testament prophets, 1 Pet. i. 11.; he is said, in the days of Noah, to have preached unto the spirits [*now*] in prison, 1 Pet. iii. 19.; and *to have spoken with Moses on Mount Sinai*, Acts vii. 38.

Q. 11. Does he continue to be the prophet and teacher of the church still, under the New Testament?

A. Yes; and therefore said to speak from heaven, in his word and ordinances, Heb. xii. 25. *See that ye refuse not him that speaketh; for, if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn from him that speaketh from heaven.*

Q. 12. In what *manner* did he reveal the will of God under both Testaments?

A. Both *immediately*, in his own person, and *mediately*, by the intervention of others.

Q. 13. How did he reveal the will of God *immediately* in his own person?

A. By voices, visions, dreams, and *divers* other manners, under the Old Testament, Heb. i. 1.; and by his own *personal ministry*, while here on earth, under the New, Heb. ii. 3.

Q. 14. How doth he reveal the will of God *mediately*, or by the intervention of others?

A. By inspiring the prophets, under the Old Testament, and his apostles under the New, to speak and write *as they were moved by the Holy Ghost*, 2 Pet. i. 21.; and by commissionating ordinary pastors to teach *all things whatsoever* he has commanded; and in so doing, promising to be with them *alway, even unto the end of the world*, Matth. xxviii. 20.

Q. 15. Wherein doth Christ *excel* all other prophets and teachers whatsoever, whether ordinary or extraordinary?

A. They were all commissioned by him as the *original Prophet*, Eph. iv. 11.; none of them had ever any gifts or furniture, but what they received from him, John xx. 22. and none of them could ever teach with such authority, power, and efficacy, as he doth, John vii. 46.

Q. 16. What will become of those who will not hear this prophet?

A. *They shall be destroyed from among the people*, Acts iii. 23.

Q. 17. May not a people enjoy a faithful ministry, have the word purely preached unto them, and yet not profit thereby?

A. No doubt they may; as was the case with many of the Jews in Isaiah's time, Isa. liii. 1.; and of Chorazin and Bethsaida, under the ministry of Christ himself, Mat. xi. 21.

Q. 18. What is the reason why the word purely preached doth not profit?

A. Because *it is not mixed with faith in them that hear it*, Heb. iv. 2.

Q. 19. What commonly follows upon people's not profiting by the word preached?

A. The word of the Lord *slays* them, Hos. vi. 5.; and proves *the savour of death unto death* unto them, 2 Cor. ii. 16.

Q. 20. Seeing the external dispensation of the word has so little influence upon the generality, what else is necessary to make it effectual?

A. The *inward* teaching of Christ by his Spirit, John vi. 63. and xiv. 26.

Q. 21. How doth this great Prophet teach *inwardly* by his Spirit?

A. He opens the understanding, and makes the *entrance*

of his *words* to give such *light*, Psal. cxix. 130. as the soul is made to see a divine beauty and glory in the gospel-method of salvation, 1 Cor. ii. 10—12. and powerfully inclined to fall in therewith, 1 Tim. i. 15.

Q. 22. Doth Christ, as a prophet, make *all welcome* to come and be taught by him?

A. Yes: for, in the outward dispensation of the gospel, he casts open the door to every man and woman, saying, *Come unto me—and learn of me, for I am meek and lowly in heart*, Matth. xi. 28, 29.

Q. 23. At what *schools* doth Christ, as a prophet, train up his *disciples*?

A. At the *school* of the *law*, the *school* of the *gospel*, and the *school* of *affliction*.

Q. 24. What does he teach them at the *school* of the *law*?

A. The nature and desert of sin; that thereby they are *without Christ—having no hope, and without God in the world*, Eph. ii. 12.

Q. 25. What doth he teach them at the *school* of the *gospel*?

A. That he himself is the great doer of all for them, and in them, Mark x. 51.; and that their business is to *take the cup of salvation, and call upon the name of the Lord*, Psal. cxvi. 13.

Q. 26. What doth he teach them at the *school* of *affliction*?

A. To justify God, Ezra ix. 13.; to set their affections on things above, 2 Cor. iv. 17, 18.: and, to pray that their affliction may be rather sanctified, than removed without being so, Isa. xxvii. 9.

Q. 27. How may a person know if they have *profited* under this great Prophet and Teacher?

A. They will *follow on to know him more and more*, Hos. vi. 3.; they will delight in his company, Psal. xxvii. 4.; grieve at his absence, Job xxiii. 3.; and hide his word in their heart, Psal. cxix. 11.

QUEST. 25. *How doth Christ execute the office of a Priest?*

ANSW. Christ executeth the office of a Priest, in his once offering up of himself a sacrifice

to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

Q. 1. What do you understand by a [*Priest*]?

A. A *Priest* is a public person, who, in name of the guilty, deals with an offended God, for reconciliation, by sacrifice, which he offereth to God upon an altar, being there-to called of God, that he may be accepted, Heb. v. 1, 4.

Q. 2. What was the great thing which the *priesthood* under the law, especially the office of *high-priest*, did *typify* and point at?

A. It was Christ's becoming an high priest, to appear before God, in the name of sinners, to make atonement and reconciliation for them, Heb. viii. 1, 2, 3.

Q. 3. Of whom was the high priest a *representative*, when bearing the names of the children of Israel upon his shoulders, and in the breast-plate, Exod. xxviii. 12, 29.?

A. He was representative of all Israel; and so an illustrious type of Christ, as the representative of a whole elect world, Isa. xlix. 3.

Q. 4. Were not the ordinary priests, as well as the high priest, *types* of Christ?

A. Yes: because though the high priest was a more eminent type of him, yet the apostle, Heb. x. 11, 12. compares every priest, who offered sacrifices, with Christ, as a type with the antitype.

Q. 5. Wherein did Christ excel the priests after the order of *Aaron*?

A. In his person, manner of instalment, and in the efficacy and perfection of his sacrifice.

Q. 6. How doth he excel them in his *person*?

A. They were but *mere men*, He, *the true God, and eternal life*, 1 John v. 20.: they were *sinful men*, He is *holy, harmless, undefiled, and separated from sinners*, Heb. vii. 26.

Q. 7. How did he excel them in the manner of his instalment?

A. *Those priests were made without an oath; but this with an oath, by him that said unto him, The Lord sware, and will not repent, Thou art a Priest for ever after the order of Melchizedek*, Heb. vii. 21.

Q. 8. Why was Christ made a Priest with the solemnity of an oath?

A. Because, as the weight of the salvation of sinners lay upon his *call* to *this* office, so his Father's solemn investing of him therein by an oath, gave him access to offer himself *effectually*, even in such sort, as thereby to fulfil the condition of the covenant, and to purchase eternal life for them, Heb. ix. 12.

Q. 9. Wherein did Christ excel the *Aaronical* priests in the efficacy and perfection of his sacrifice?

A. *It is not possible that the blood of bulls and of goats should take away sins:—But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God*, Heb. x. 4, 12.

Q. 10. After what order was Christ a priest?

A. After the order of Melchizedek, Psal. cx. 4.

Q. 11. What was the order of Melchizedek?

A. That being *made like unto the Son of God*, he *abideth a priest continually*, Heb. vii. 3.

Q. 12. How could Melchizedek abide a priest continually, when he surely died like other men?

A. The meaning is, he came not unto his office by succession to any who went before him, and none succeeded him after his death.

Q. 13. Why then is Christ called a priest after the order of Melchizedek?

A. Because not succeeding unto, or being succeeded by any other in his office, but “continuing ever, hath an unchangeable priesthood; *being made a Priest*,” not after the law of a carnal commandment, but after the power of an endless life,” Heb. vii. 16, 24.

Q. 14. What are the *parts* of Christ's priestly office?

A. His *satisfaction* on earth, Heb. xiii. 12. and his *intercession* in heaven, 1 John ii. 1.

Q. 15. Why behoved his satisfaction to be made upon earth?

A. Because this earth being the *theatre* of rebellion where God's law was violated, and his authority trampled upon, it was meet that satisfaction should be made, where the offence was committed: hence, says Christ, John xvii. 4. *I have glorified thee on the earth.*

Q. 16. How did Christ make satisfaction on the earth?

A. By sacrifice, 1 Cor. v. 7.—*Even Christ our passover is sacrificed for us.*

Q. 17. What was the [*sacrifice*] which he offered?

A. It was [*Himself*] Heb. ix. 26.—“He appeared to put away sin by the sacrifice of himself.”

Q. 18. What was essentially necessary to every sacrifice?

A. The shedding of blood unto death, Heb. ix. 22.—“Without shedding of blood is no remission.”

Q. 19. Which of the two natures was the sacrifice?

A. The human nature, soul and body, Isaiah liii. 10. Heb. x. 10. Which were actually separated by death, John xix. 30.

Q. 20. What was necessary to the acceptance of every slain sacrifice?

A. That it be offered on such an altar as should sanctify the gift to its necessary value, and designed effect, Matth. xxiii. 19. “Whether is greater the gift, or the altar that sanctifieth the gift?”

Q. 21. What was the altar on which the sacrifice of the human nature was offered?

A. It was the divine nature.

Q. 23. How did this altar sanctify the gift?

A. It gave an infinite value and efficacy thereunto, because of the personal union, Heb. ix. 14.

Q. 22. Was Christ a sacrifice only while on the cross?

A. The sacrifice was laid on the altar, in the first moment of his incarnation, Heb. x. 5.; continued thereon through the whole of his life, Isa. liii. 3.; and completed on the cross, and in the grave, John xix. 30. Isa. liii. 9.

Q. 24. Was there a necessity for a priest to offer this sacrifice?

A. Yes, surely: because a priest and sacrifice being inseparable: without a priest there could be no sacrifice at all to be accepted, and consequently no removal of sin, Heb. viii. 3.

Q. 25. Who was the priest?

A. As Christ himself was both the sacrifice and the altar, none else but himself could be the priest, Heb. v. 5.

Q. 26. Did Christ truly and properly offer himself a sacrifice, not for our good only, but in our room and stead?

A. Yes: as is evident from all these scriptures where

Christ is said to have borne our sins, 1 Pet. ii. 24. to have died for us, Rom. v. 6. and to have redeemed us by his blood, Rev. v. 19.

Q. 27. How often did Christ offer up himself a sacrifice?

A. [ONCE] only, Heb. ix. 28. "Christ was ONCE offered to bear the sins of many."

Q. 28. Why could not this sacrifice be repeated?

A. Because as once dying was the penalty of the law, so once suffering unto death was the complete payment of it, in regard of the infinite dignity of the *sufferer*, Heb. ix. 27, 28.

Q. 29. For what *end* did Christ once offer up himself a sacrifice?

A. [*To satisfy divine justice*], 1 Pet. iii. 18.

Q. 30. Was satisfaction to justice absolutely necessary?

A. Yes : since God freely purposed to save some of mankind, it was absolutely necessary that it should be done, in a consistency with the honour of justice, Exod. xxxiv. 7.

Q. 31. What did the honour of justice require as a satisfaction?

A. That the *curse* of the broken law be fully executed, either upon the sinners themselves, Ezek. xviii. 4. or upon a sufficient substitute, Psal. lxxxix. 19.

Q. 32. What would have been the *effect* of executing the curse upon the *sinners themselves*?

A. The fire of divine wrath would have burned continually upon them, and yet no satisfaction to revenging justice, Isa. xxxiii. 14.

Q. 33. Why would not revenging justice be ever satisfied?

A. Because they were not only *finite* creatures, whose most exquisite suffering could never be a sufficient compensation for the injured honour of an *infinite* God ; but they were *sinful* creatures likewise, who would still have remained sinful, even under their eternal sufferings, Rev. xiv. 11.

Q. 34. How could satisfaction be demanded from Christ, who was perfectly holy and innocent?

A. He voluntarily substituted himself in the room of sinners, Psal. xl. 7. ; their sins were imputed unto him, Isa. liii. 5, 6. ; he had full power to dispose of his own

life, John x. 18. ; and therefore it was most just to exact the full payment off him.

Q. 35. Has Christ *fully* and *perfectly* satisfied divine justice ?

A. Yes: his offering and sacrifice to God, was for a sweet smelling savour, Eph. v. 2. ; or a favour of rest, as it is said of Noah's typical sacrifice, Gen. viii. 21. marg.

Q. 36. Why is his sacrifice said to be for a sweet smelling savour, or favour of rest ?

A. Because it quite overcame the abominable savour arising from sin, and gave the avenging justice and wrath of God the calmest and profoundest rest ?

Q. 37. How do you prove, that Christ has *perfectly satisfied* the justice of God ?

A. He said, *It is finished*, John xix. 30. ; and evidenced that it really was so, by his *resurrection* from the dead, Rom. i. 4.

Q. 38. For *whom* did Christ satisfy justice ?

A. For the *elect only*, John x. 15. : and not for all mankind, Eph. v. 25.

Q. 39. How is it evident that Christ *satisfied* for the *elect only*, and not for all mankind ?

A. From the satisfaction and intercession of Christ being of equal extent, so that the one reaches no farther than the other ; and he expressly affirms, that he intercedes for the elect only, and not for the whole world of mankind, John xvii. 9. " I pray not for the world, but for them which thou hast given me."

Q. 40. What is the blessed effect and consequent of Christ's perfectly satisfying the justice of God ?

A. It is the *reconciling* us unto God, Rom. v. 10.

Q. 41. How doth the satisfaction of Christ [*reconcile us to God*] ?

A. It discovers the *love* of God, in providing such a *ransom* for us ; and this love, apprehended by faith, slays the natural enmity against God, 1 John iv. 10. 19.

Q. 42. When is it that the elect are actually reconciled to God ?

A. When in a day of power they are determined to come to *Jesus the Mediator of the new covenant, and to the blood of sprinkling*, Heb. xii. 24.

Q. 43. Why is the blood of *Jesus* called the *blood of sprinkling*?

A. To distinguish between the *shedding* of his blood, and the application thereof, *Exod. xxiv. 8.*; and to point out the necessity of the one, as well as the other, for reconciliation and pardon, *Ezek. xxxvi. 25.*

Q. 44. How may we know if we are reconciled to God?

A. If we are dead to the law as a covenant, *Rom. vii. 4.*; and are content to be everlasting debtors to rich and sovereign grace, *Psal. cxv. 1.*

Q. 45. What may we learn from the first part of Christ's priestly office, his satisfaction for sin?

A. The exceeding sinfulness of sin, *Rom. vii. 13.*; the infinite love of God, *John iii. 1.*; and the necessity of an interest in this satisfaction, *Heb. x. 29.*

Q. 46. What is the SECOND PART of Christ's priestly office?

A. It is his [*making continual intercession for us*], *Heb. vii. 25.*

Q. 47. Had Christ's intercession any place in the making of the new covenant?

A. No: the love and grace of God made the motion for a new covenant freely, *Psal. lxxxix. 3, 20.*

Q. 48. Could the breach between God and sinners be made up by a simple intercession?

A. No: justice could not be satisfied with pleading, but by paying a ransom, *Heb. ix. 22.*

Q. 49. To what part of the covenant then doth Christ's intercession belong?

A. As his *sacrificing* natively took its place in the *making* of the covenant, and fulfilling the *condition* thereof: so his *intercession* in the *administration* of the covenant, and fulfilling the promises of it, *Rom. viii. 34.*

Q. 50. What occasion was there for an intercessor, or advocate with the Father, when the Father himself loveth us, *John xvi. 27.*

A. That through Christ's obedience unto death, as the honourable channel thereof, his spiritual seed might have the blessed fruits and effects of the Father's everlasting love, flowing in to their souls, in every time of need, *Heb. iv. 14, 16.*

Q. 51. What is the nature of Christ's intercession?

A. It is his WILLING, that the merit of his sacrifice be applied to all these in whose room and stead he died, according to the method laid down in the covenant in their favours, John xvii. 24. *Father, I WILL, that they whom thou hast given me, be with me, where I am, &c.*

Q. 52. Who then are the objects of his intercession?

A. These only whom he, as second Adam, represented in the eternal transaction, John xvii. 9.

Q. 53. Is his intercession always prevalent on their behalf?

A. Yes, surely: for so he himself testifies, saying unto his father, John xi. 42. *I knew that thou hearest me always.*

Q. 54. What is the first fruit of Christ's intercession, with respect to the elect?

A. His effectually procuring the actual *inbringing* of them, in a covenant state of peace and favour with God, at the time appointed, John xvii. 20, 21.

Q. 55. Whence is it that the intercession of Christ obtains peace between heaven and earth?

A. Because he purchased it for them by the blood of his sacrifice, Col. i. 20.; and it was promised to him on that score, Isa. liv. 13.

Q. 56. What does he by his intercession, in consequence of their being brought into a covenant state?

A. He appears for them; and, in their name, takes possession of heaven, and all the other blessings they have a right unto, in virtue of that *covenant state*, Eph. ii. 6. Heb. vi. 20.

Q. 57. Having brought the elect into a state of peace, does he leave it to themselves to maintain it?

A. No: if that were the case, it would soon be at an end; but, by his intercession, he always prevents a rupture betwixt heaven and them, Luke xxii. 32. *I have prayed for thee, that thy faith fail not.*

Q. 58. How doth he maintain the peace between heaven and them?

A. Upon the ground of his satisfaction for them, he answers all accusations against them, and takes up all emerging differences between them and their covenanted God, 1 John ii. 1, 2.

Q. 59. Are not the saints on earth, being sinful, unfit to come into the presence of the King?

A. Yes: but the glorious *Advocate* introduceth them, procuring them *access* by his interest in the court; "for through him we have an access, by one Spirit, unto the Father," Eph. ii. 18.

Q. 60. How are their prayers acceptable to God, when there are so many blemishes attending them?

A. Their *prayers* made in faith, though smelling rank of the remains of corruption, yet being perfumed with the *incense* of his merit, are accepted in heaven, and have gracious returns made them, Rev. viii. 3.

Q. 61. What is the *last fruit* of Christ's intercession, on behalf of his elect, brought into a state of grace on this earth?

A. The obtaining their admittance into heaven, in the due time; and continuing their state of perfect happiness there, for ever and ever, John xvii. 24.

Q. 62. Is not Christ a *Priest* for ever, according to Psal. cx. 4.

A. He is not a sacrificing priest for ever, "having by one offering, perfected for ever them that are sanctified," Heb. x. 14.; but he is an interceding Priest for ever, Heb. vii. 27.—*He ever liveth to make intercession.*

Q. 63. What will be the *subject* of his intercession for ever, in behalf of the saints in heaven?

A. The everlasting *continuation* of their happy state, John xvii. 21, 22.

Q. 64. What is the *ground* of his *eternally willing* the everlasting *continuation* of their happy state?

A. He doth it on the ground of the *eternal redemption* obtained for them, by the sacrificing of himself on this earth, Heb. ix. 12.

Q. 65. What then is the *everlasting security* that the saints in heaven have for the uninterrupted continuation of their happiness?

A. That the infinite merit of Christ's sacrifice will be eternally presented before God in heaven itself, where, in their nature, he continually appears in the presence of God for them, Heb. ix. 24.

Q. 66. How will the happiness, issuing from the merit

of Christ's sacrifice, *be communicated by him*, unto the saints in heaven?

A. It will be communicated unto them, by him, as their *Prophet* and their *King*.

Q. 67. Will not these offices be *laid aside* in heaven?

A. No: for as he is a Priest for ever, Psal. cx. 4. so of his kingdom there shall be no end, Luke i. 33.; and the Lamb will be the light of the heavenly city, Rev. xxi.

23.

Q. 68. How will the saints communion with God in heaven be for ever maintained?

A. It will be still in and through the Mediator, in a manner agreeable to their state of perfection, Rev. vii. 17. *The Lamb, which is in the midst of the throne, shall feed them, and shall lead them to living fountains of water.*

Q. 69. What is the *difference* betwixt the intercession of *Christ*, and the intercession of the *Spirit*, mentioned Rom. viii. 26.

A. CHRIST intercedes *without* us, by presenting the merit of his oblation for us, Heb. xii. 24.; but the SPIRIT intercedes *within* us, by bringing the promise to our remembrance, John xiv. 26. and enabling us to importune a faithful God, to *do* as he has *said*, and not to let him go, except he bless us, Gen. xxxii. 26.

Q. 70. Are there any other *intercessors* for us in heaven besides Christ?

A. None at all: for there is but *one Mediator between God and men, the man Christ Jesus*, 1 Tim. ii. 5. He who is the only *Advocate with the Father, is Jesus Christ, the righteous*, 1 John ii. 1.

Q. 71. May we not apply to *saints* or angels to intercede for us, as the Papists do?

A. By no means: this would be gross idolatry, besides, they have no merit to plead upon, Rev. xxii. 9.; nor do they know our cases and wants, Isa. lxiii. 16.

Q. 72. What may we learn from Christ's intercession?

A. That though the believer has nothing to pay for managing his cause at the court of heaven, yet it is impossible it can miscarry, seeing the *Advocate* is faithfulness itself, Rev. iii. 14. and pleads for nothing but what he has merited by his blood, John xvii. 4.

QUEST. 26. *How doth Christ execute the office of a King?*

ANSW. Christ executeth the office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. 1. How doth it appear that CHRIST is a KING?

A. From his Father's testimony, Psal. ii. 6. and his own, John xviii. 36. concerning this matter.

Q. 2. When was he *ordained* or *appointed* to his kingdom?

A. He *was set up from everlasting*, Prov. viii. 23.

Q. 3. When was he publicly *proclaimed*?

A. At his birth, Matth. ii. 2. and at his death, John xix. 19.

Q. 4. Did he not actually exercise his kingly power before that time?

A. Yes: he commenced the exercise of his kingly power even after the *first promise*, of his bruising the head of the serpent, Gen. iii. 15.

Q. 5. When was he solemnly *inaugurated* into his kingly office?

A. When he ascended, and *sat down on the right hand of the Majesty on high*, Heb. i. 3.

Q. 6. Where stands the *throne* of this great Potentate?

A. His throne of glory is in heaven, Rev. vii. 17.; his throne of grace in the church, Heb. iv. 16.; and his throne of judgement is to be erected in the aërial heavens at his second coming, 1 Theff. iv. 17.

Q. 7. What *sceptre* doth he sway?

A. He hath a *twofold sceptre*: one whereby he gathers and governs his subjects, Psal. cx. 2.; another whereby he dashes his enemies in pieces like a potter's vessel, Psal. ii. 9.

Q. 8. What is that *sceptre* whereby Christ gathers and governs his subjects?

A. It is the gospel of the grace of God, accompanied with the power of his Spirit, called therefore the *rod of his strength*, Psal. cx. 2.

Q. 9. What is that *rod of iron* whereby he dashes his enemies in pieces?

A. It is the *power* of his *anger*, which no finite creature can know the uttermost of, Psal. xc. 11.

Q. 10. What *armies* doth this King command and lead?

A. His name is the *Lord of hosts*, and all the armies in heaven, whether saints or angels, follow him as upon *white horses*, Rev. xix. 14.

Q. 11. What *other* armies doth he command?

A. The devils in hell are the executioners of his wrath against the wicked of the world; who will not have him to rule over them: yea, he can levy armies of *lice*, *frogs*, *caterpillars*, *locusts*, to avenge his quarrel, as in the plagues of Egypt.

Q. 12. What *tribute* is paid to this mighty King?

A. He has the continual tribute of praise, honour, and glory paid him, by saints in the church militant, Psal. lxxv. 1.; and by both saints and angels in the church triumphant, Rev. v. 9, 13.

Q. 13. Doth he levy a tribute also from among his *enemies*?

A. Yes: for the *wrath of man* shall praise him on this earth, Psal. lxxvi. 10.; and he will erect monuments of praise to his justice, in their eternal destruction hereafter, Rom. ix. 22.

Q. 14. Who are the *ambassadors* of this King?

A. He has sometimes employed angels upon some particular embassies, Luke ii. 10. but because these are ready to terrify sinners of mankind, therefore, for ordinary, he employs men of the same mould with themselves, even ministers of the gospel, whom he commissions and calls to that office, 2 Cor. y. 18, 19.

Q. 15. May any man intrude himself into the office of an ambassador of Christ?

A. "No man lawfully taketh this honour unto himself, but he that is called of God, as was Aaron," Heb. v. 4.

Q. 16. What shall we think then of those who intrude themselves, or are intruded into the ministry without a spiritual call?

A. Christ declares them to be thieves and robbers, or at best but hirelings, John x. 8, 12.; that they shall not profit the people at all, because he never sent them, Jer. xxxiii. 32.;

and that the leaders, and they that are led by them, shall both fall into the ditch, Matth. xv. 14.

Q. 17. How *manifest* is Christ's kingdom?

A. It is *twofold*; his *essential* and his *mediatorial* kingdom.

Q. 18. What is his *essential* kingdom?

A. It is that absolute and supreme power which he hath, over all the creatures in heaven and earth, *essentially* and *naturally*, as God equal with the Father, Psal. ciii. 19.—
"His kingdom ruleth over all."

Q. 19. What is his *mediatorial* kingdom?

A. It is that sovereign power and authority in and over the *church*, which is given him as Mediator, Eph. i. 22.

Q. 20. What is the nature of his *mediatorial* kingdom?

A. It is entirely *spiritual*, and not of this world, John xviii. 36.

Q. 21. Doth the civil magistrate, then, hold his office of Christ, as Mediator?

A. No: but of him as *God Creator*, otherwise all civil magistrates, Heathen as well as Christian, would be church officers; which would be grossly *Erastian*.

Q. 22. What are the *acts* of Christ's kingly power?

A. They are such as have either a respect to his *elect people*, John i. 49.; or such as have a respect to his and their enemies, Psal. cx. 2.

Q. 23. What are the acts of his kingly administration, which have a respect to his *elect people*?

A. They are his [*subduing*] them [*to himself*], Acts xv. 14.; his [*ruling*] them, Isa. xxxiii. 22.; and his [*defending*] them, Isa. xxxi. 2.

Q. 24. How doth Christ *subdue* his *elect people* to himself?

A. By the power of his *Spirit* so managing the *word* that he conquers their natural aversion and obstinacy, Psal. cx. 3.; and makes them willing to embrace *a Saviour, and a great one*, as freely offered in the gospel, Isa. xlv. 5.

Q. 25. In what condition doth he find his *elect ones*, when he comes to subdue them to himself?

A. He finds them prisoners, and lawful captives, Isa. lxi. 1.

Q. 26. How doth he loose their bonds?

A. By his *Spirit*, applying to them the whole of his

satisfaction, whereby all demands of law and justice are answered to the full, John xvi. 8—12.

Q. 27. What is the consequence of answering the demands of law and justice, by the Spirit's applying the satisfaction of Christ?

A. The law being satisfied, the *strength of sin* is broken, and therefore the *sling of death* is taken away, 1 Cor. xv. 56, 57.

Q. 28. What follows upon taking away the *sling of death*?

A. Satan loseth his power over them; and that being lost, the present evil world, which is his kingdom, can hold them no longer, Gal. i. 4.

Q. 29. What comes of them, when they are separated from the world that *lies in wickedness*?

A. The very moment they are delivered from the *power of darkness*, they are *translated into the kingdom* of God's dear Son, Col. i. 13.

Q. 30. Are they not in the world after this happy change?

A. Though they be *in* the world, yet they are not *of* it, but true and lively members of Christ's invisible kingdom; and therefore the objects of the world's hatred, John xv. 19.

Q. 31. When Christ as a king hath subdued sinners to himself, what *other part* of his royal office doth he exercise over them?

A. HE RULES and *governs* them; hence called the *Ruler in Israel*, Micah v. 3.

Q. 32. Doth the rule and government of Christ dissolve the subjection of his people from the powers of the earth?

A. By no means: he paid *tribute* himself, Matth. xvii. 27.; and hath strictly commanded that "every soul be subject to the higher powers, because there is no power but of God; and the powers that be, are ordained of God," Rom. xiii. 1.

Q. 33. In what things are the subjects of Christ's kingdom to obey the powers of the earth?

A. In every thing that is not forbidden by the law of God: but when the commands of men are opposite to the commands of God, in that case, God ought always to be obeyed, rather than men, Acts v. 29.

Q. 34. How doth this glorious King *rule* his subjects?

A. By giving them the *laws*, Psal. cxlvii. 19.; and ministering to them the *discipline* of his kingdom, Heb. xii. 6.

Q. 35. What are the *laws* of Christ's kingdom?

A. They are no other but the laws of the *Ten Commandments*, originally given to Adam in his creation, and afterwards published from Mount Sinai, Exod. xx. 3—18.

Q. 36. How doth Christ *sweeten* this law to his subjects?

A. Having fulfilled it as a *covenant*, he gives it out to his true and kindly subjects as a *rule of life*, to be obeyed in the strength of that grace which is secured in the promise, Ezek. xxxvi. 27.

Q. 37. Doth he annex any *rewards* to the obedience of his true subjects?

A. Yes: in keeping of his commandments, *there is great reward*, Psal. xix. 11.

Q. 38. What are these rewards?

A. His special comforts and *love-tokens*, which he bestows for exciting to that holy and tender walk, which is the fruit of faith, John xiv. 21.

Q. 39. Why are these *comforts* called *rewards*?

A. Because they are given to a *working* saint, as a further privilege on the back of duty, Rev. iii. 10.

Q. 40. Is it the *order* of the new covenant, that *duty* should go *before* privilege?

A. No: the matter stands thus: the *leading privilege* is the *quickening Spirit*, then follows *duty*: and duty, performed in faith, is followed with *further privilege*, till privilege and duty come both to *perfection* in heaven, not to be distinguished any more, 1 John iii. 2.

Q. 41. What is the *discipline* of Christ's kingdom?

A. *Fatherly chastisement*; which, being necessary for the welfare of his true subjects, is secured for them in the promise, Psal. lxxxix. 30—35.

Q. 42. To what *promise* of the covenant doth *fatherly chastisement* belong?

A. To the promise of *sanctification*, being an appointed mean for advancing holiness in them, Heb. xii. 10. Isaiah xxvii. 9.

Q. 43. What *other act* of kingly power doth Christ exercise about his subjects, besides subduing them to himself, and ruling of them?

A. He DEFENDS them likewise, Psal. lxxxix. 18. *The Lord is our DEFENCE.*

Q. 44. Against whom did he defend them ?

A. Against all their enemies ; sin, Satan, the world, and death, Luke i. 71. 1 John iv. 4. Hof. xiii. 14.

Q. 45. Who are their worst enemies ?

A. The remains of *corruption* within them, which are not expelled during this life, but left for their exercise and trial, Gal. v. 7.

Q. 46. How doth he defend them against these *inward foes* ?

A. By keeping alive in them the *spark* of *holy fire* in the midst of an *ocean* of corruption, and causing it to make head against the same, until it quite dry it up, Rom. vii. 24, 25.

Q. 47. What are the *acts* of Christ's kingly office, with respect unto his *people's enemies* ?

A. They are his [*restraining and conquering*] of them, 1 Cor. xv. 25. "He must reign till he hath put all his enemies under his feet."

Q. 48. Whence is it that this glorious King, and his subjects, have the *same enemies* ?

A. He and they make up that *one body* whereof he is the *head*, and they are the *members*, 1 Cor. xii. 12. ; and therefore they cannot but have *common* friends and foes, Zech. ii. 8.

Q. 49. What is it for Christ to *restrain* his and his people's enemies ?

A. It is to over-rule and disappoint their wicked purposes, Isa. xxxvii. 29. ; to set limits to their wrath, and to bring a revenue of glory to himself out of the same, Psal. lxxvi. 10.

Q. 50. What *restraints* doth he put upon them ?

A. He bounds them by his power, as to the kind, degree, and continuance of all their enterprises and attacks upon his people; Job i. 12. and ii. 6.

Q. 51. What is it for Christ to *conquer* all his and his people's enemies ?

A. It is his taking away their power, that they cannot hurt the least of his *little ones*, with respect to their *spiritual state*, Luke xi. 22.

Q. 52. How doth he *conquer* them?

A. He hath already conquered them in his *own person*, as the head of the new covenant, by the victory he obtained over them in his death, Col. ii. 15.; and he conquers them daily in his *members*, when he enables them by faith, to put their feet upon the neck of their vanquished foes, Rom. xvi. 10.

Q. 53. What may we *learn* from Christ's executing his kingly office?

A. That though believers, while in this world, are in the midst of their enemies, *as lambs among wolves*, Luke x. 3.; yet, by this mighty King, *as the breaker*, going up before them, Mic. ii. 13. they shall be *more than conquerors through him that loved them*, Rom. viii. 37.

QUEST. 27. *Wherein did Christ's humiliation consist?*

ANSW. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Q. 1. What do you understand by Christ's [*humiliation in general*]?

A. His condescending to have that glory, which he had with the Father, *before the world was*, John xvii. 5. vailed for a time, by his coming to this lower world, to be *a man of sorrows, and acquainted with grief*, Isa. liii. 5.

Q. 2. Was Christ's humiliation entirely *voluntary*?

A. It was voluntary in the highest degree; for, from eternity, he rejoiced "in the habitable part of the earth, and his delights were with the sons of men," Prov. viii. 31.

Q. 3. What was the spring and source of Christ's humiliation?

A. Nothing but his own and his Father's undeserved love to lost mankind, Rom. v. 6. 1 John iv. 10.

Q. 4. What are the several steps of Christ's humiliation, mentioned in the answer?

A. They are such as respect "his *conception* and *birth*, his *life*, his *death*, and" what passed upon him "after his *death* until his resurrection.*".

Q. 5. How did Christ humble himself in his conception and birth?

A. In that, being from all eternity the Son of God, "in the *bosom of the Father*, he was pleased, in the fulness of time, to become the Son of man, *made of a woman*; and "to be born of her," in a very low condition, "John i. 14, 18. Gal. iv. 4. †"

Q. 6. What was the [*low condition*] wherein he was born?

A. He was born of a *poor woman*, though of *royal descent*; in *Bethlehem*, an obscure village: and there *laid in a manger*, because there was no room for them in the inn, Luke ii. 4, 5, 7.

Q. 7. Why is the *pedigree* and *descent* of Christ, according to the flesh, so particularly described by the *evangelists*?

A. To evidence the faithfulness of God in his promise to Abraham, Gen. xxii. 18. and David, Psal. cxxxii. 11. that the *Messiah* should spring out of their seed.

Q. 8. Why was Christ born in such a low condition?

A. He stooped so low, that he might lift up sinners of mankind out of the horrible pit and miry clay, into which they were plunged, Psal. xl. 2.

Q. 9. What *improvement* ought we to make of the incarnation and birth of Christ, in such circumstances of more than ordinary abasement?

A. To admire "the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich," 2 Cor. vii. 7.; and by faith to claim a relation to him as our Kinsman, saying, "Unto us a child is born, unto us a Son is given," Isa. ix. 6.

Q. 10. How did Christ humble himself in his life?

A. In his being [*made under the law, undergoing the miseries of this life, and the wrath of God*].

Q. 11. What [*law*] was Christ made under as our Surety?

A. Although he gave obedience to all divine institutions,

* *Larger Cat.* Q. 46.

† *Ibid.* Q. 47.

ceremonial and political, yet it was the *moral law* properly, he was made under as our Surety, Gal. iv. 4, 5.

Q. 12. How doth it appear, it was the *moral law* he was made under ?

A. Because this was the law given to Adam in his creation, and afterwards vested with the form of a covenant of works, when he was placed in *paradise* ; by the breach of which law, as a covenant, all mankind are brought under the curse, Gal. iii. 10.

Q. 13. Whether was Christ made under the moral law, as a *covenant of works*, or as a *rule of life* only ?

A. He was made under it as a covenant of works, demanding perfect obedience, as a condition of life, and full satisfaction because of man's transgression.

Q. 14. How do you prove this ?

A. From Gal. iv. 4, 5. — " God sent forth his Son — made under the law, to redeem them that were under the law : " where it is obvious, that Christ behoved to be made under the law, in the very same sense, in which his spiritual seed, whom he came to redeem, were under it ; and they being all under it as a covenant, he behoved to be made under it as a covenant likewise, that he might redeem them from the curse thereof, Gal. iii. 13.

Q. 15. What would be the absurdity of affirming that Christ was made under the law as a *rule*, and not as a *covenant* ?

A. It would make the apostle's meaning, in the forecited Gal. iv. 4, 5. to be, as if he had said, Christ was made under the law as a *rule* to redeem them that were under the law as a rule, from all subjection and obedience to it ; which is the very soul of Antinomianism, and quite contrary to the great end of Christ's coming to the world, *which* was not to *destroy the law, but to fulfil it*, Matth. v. 17.

Q. 16. Why is Christ's being made under the law, mentioned as a part of his humiliation ?

A. Because it was most amazing condescension in the great Lord and Lawgiver of heaven and earth, to become subject to his own law, and that for this very end, that he might fulfil it in the room of those who were the transgressors of it, and had incurred its penalty, Matth. iii. 15.

Q. 17. What may we *learn* from Christ's being made under the law

A. The misery of sinners out of Christ, who have to answer to God in their own persons, for their debt, both of obedience and punishment, Eph. ii. 12. ; and the happiness of believers, who have all their debt cleared, by Christ's being made under the law in their room, Rom. viii. 1.

Q. 18. What were [*the miseries of this life*], which Christ underwent in his estate of humiliation?

A. Together with our nature, he took on the sinless infirmities thereof, such as hunger, thirst, weariness, grief, and the like, Rom. viii. 3. ; he submitted to poverty and want, Matth. viii. 20. ; and endured likewise the assaults and temptations of Satan, Heb. iv. 15. ; together with the contradiction, reproach, and persecution of a wicked world, Heb. xii. 3.

Q. 19. Why did he undergo all these?

A. That he might take the *sting* out of all the afflictions of his people, Rom. viii. 28. ; and *sympathise* with them in their troubles, Isa. lxiii. 9.

Q. 20. Were these the greatest miseries he underwent in this life?

A. No : he underwent [*the wrath of God*] also, Psal. cxvi. 3.

Q. 21. What was it for him to undergo the wrath of God?

A. It was to undergo the utmost effects of God's holy and righteous displeasure against sin, Psal. xc. 11.

Q. 22. What was it that made the human nature of Christ capable of supporting under the utmost effects of the wrath of God?

A. The union thereof with his divine person, whereby it was impossible it could sink under the weight, Isa. l. 7.

Q. 23. How could Christ undergo the wrath of God, seeing he did *always the things that pleased him*?

A. He underwent it only as the *Surety* for his elect seed, on account of their sins which were imputed to him, Isa. liii. 6.—*The Lord laid on him the iniquity of us all.*

Q. 24. How did it appear that he underwent the wrath of God?

A. It appeared chiefly in his *agony* in the garden, when he said, *My soul is exceeding sorrowful, even unto death*, Mat. xxvi. 38. ; at which time, *his sweat was, as it were, great drops of blood falling down to the ground*, Luke xxii. 44. ;

and again on the *cross*, when he *cried with a loud voice, My God, My God, why hast thou forsaken me?* Matth. xxvii. 46.

Q. 25. Was not he the object of his Father's delight, even when undergoing his wrath on account of our sin?

A. Yes, surely: for though the *sin of the world*, which he was bearing, was the object of God's infinite hatred; yet the glorious person bearing it, was even, then, the object of his infinite love, Isa. liii. 10. *It pleased the Lord to bruise him.*

Q. 26. What may we *learn* from Christ's undergoing the miseries of this life, and the wrath of God?

A. *That we must through much tribulation enter into the kingdom of God*, Acts xiv. 22.; and that he is *pacified towards us, for all that we have done*, Ezek. xvi. 63.

Q. 27. How did Christ humble himself in his death?

A. In his undergoing [*the cursed death of the cross*], Phil. ii. 8.

Q. 28. Why is the death of the [*cross*] called a [*cursed death*]?

A. Because God, in testimony of his anger against breaking the first covenant, by eating the fruit of the forbidden tree, had said, *Cursed is every one that hangeth on a tree*, Gal. iii. 13.

Q. 29. What evidences are there that Christ was made a curse for us in his death?

A. In as much as there was no pity, no sparing in his death; God spared him not, Rom. viii. 32. and wicked men were let loose upon him like *dogs* and *bulls*, Psal. xxii. 12, 16.

Q. 30. How doth the scripture set forth the exquisite agony of his death?

A. It tells us, that *they pierced his hands and his feet*; that he was *poured out like water*; that all his *bones were out of joint*; his *heart, like wax, melted in the midst of his bowels*; his *strength dried up like a potsherd*; and his *tongue made to cleave to his jaws*, Psal. xxii. 14, 15.

Q. 31. How was Christ's death on the cross *typified* under the Old Testament?

A. By the *brazen serpent* lifted up in the wilderness: "For, as Moses lifted up the serpent in the wilderness; even so must the Son of man be lifted up," John iii. 14.

Q. 32. Were the soul and body of Christ actually separated by death on the cross?

A. Yes: for when *he had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost*, Luke xxiii. 46.

Q. 33. Were either soul or body separated from his divine person?

A. No: it is impossible they could, because the union of the human nature to his divine person, is absolutely inviolable, *Jesus being the same yesterday, and to-day, and for ever*, Heb. xiii. 8.

Q. 34. What may we learn from Christ's dying the cursed death of the cross?

A. That *he hath redeemed us from the curse of the law, being made a curse for us*, Gal. iii. 13.

Q. 35. How did Christ humble himself in what passed upon him after his death?

A. In being [*buried, and continuing under the power of death for a time*], 1 Cor. xv. 4.

Q. 36. What respect was paid unto the dead body of Christ before his burial?

A. *Joseph of Arimathea bought fine linen, Mark xv. 24. and Nicodemus brought a mixture of myrrh and aloes, and they took the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews was to bury, John xix. 39, 40.*

Q. 37. Where did they bury him?

A. In a *new sepulchre, wherein was never man yet laid*, John xix. 41.

Q. 38. Why was it so ordered in providence, that he should be laid in a new sepulchre?

A. That none might have it to say, that it was another, and not he, that rose from the dead, Acts iv. 10.

Q. 39. What do you understand by these words in the CREED, *He descended into hell*?

A. Nothing but his descending into the grave, to be under the power of death, as its prisoner, Psal. xvi. 10.

Q. 40. What was it that gave death power and dominion over Christ?

A. He being *made sin for us*, 2 Cor. v. 21.

Q. 41. Were death and the grave able to maintain their dominion over him?

A. No : because of the complete payment of all demands which he had made as a Surety, Rom. vi. 9.

Q. 42. How long [*time*] did he continue under the power of death?

A. Till he rose on the *third day*, 1 Cor. xv. 4.

Q. 43. Why did he continue so long under the power of death?

A. To shew that he was *really dead*, this being necessary to be believed, 1 Cor. xv. 3.

Q. 44. What *sign*, or *type*, was there of his continuing so long in the grave?

A. *The sign of the prophet Jonas*, Matth. xiii. 40. "As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."

Q. 45. Did he see corruption in the grave like other men?

A. No : being God's *Holy One*, absolutely free from sin, his body could see no corruption, Psal. xvi. 10.

Q. 46. What may we *learn* from Christ's being buried, and continuing under the power of death for a time?

A. That the grave being *the place where the Lord lay*, Matth. xxviii. 6. it cannot but be sweet to a dying saint, to think that he is to lie down in the *same bed* ; and that, in like manner, as "Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him," 2 Theff. iv. 14.

QUEST. 28. *Wherein consisteth Christ's exaltation?*

ANSW. Christ's exaltation consists in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. 1. What do you understand by Christ's [*exaltation*]?

A. Not the conferring of any new glory upon his divine person, which is absolutely unchangeable : but a manifestation, in the human nature, (which had eclipsed it for a

while), of the same glory, of which he was eternally possessed, as the Son of God, John xvii. 5. *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.*

Q. 2. Why doth Christ's *exaltation* follow immediately upon the back of his *humiliation*?

A. Because it is the proper reward thereof, Phil. ii. 8, 9. "He humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him."

Q. 3. What is the consequence of Christ's exaltation with respect to *himself*?

A. That the ignominy of the cross is thereby fully wiped off, Heb. xii. 2.

Q. 4. What is the design thereof with respect unto *us*?

A. "God raised him up from the dead, and gave him glory, that our faith and hope might be in God," 1 Pet. i. 21.

Q. 5. What are the several *steps* of Christ's exaltation, mentioned in the *answer*?

A. They are, his *rising* again from the dead; his *ascending* up into heaven; his *sitting* at the right hand of God; and his coming to *judge* the world at the last day.

Q. 6. What is the FIRST STEP of Christ's exaltation;

A. [*His rising again from the dead on the third day*], 1 Cor. xv. 4.

Q. 7. Which day of the week did the [*third day*] fall upon?

A. Upon the *first day* of the week, which is, ever since, called the *Lord's day*, Rev. i. 10. and is to be observed to the end of the world, as the *Christian Sabbath*, Acts xx. 7.

Q. 8. How can the day of Christ's resurrection be called the *third day*, when he was not two full days in the grave before?

A. It is usual in scripture to denominate the *whole day* from the *remarkable event* that happens in *any hour* of it: thus Christ being crucified and buried on the *evening* before the *Jewish Sabbath*, and rising early in the *morning* after it, is said to rise again *the third day*, according to the scriptures, 1 Cor. xv. 4.

Q. 9. How may the truth of Christ's resurrection be demonstrated.

A. From its being prefigured and foretold, and from

its being attested by unquestionable witnesses, and *infallible proofs*, Acts i. 3.

Q. 10. How was the resurrection of Christ *prefigured*?

A. By Abraham's receiving Isaac from the dead, as a *figure* or representation thereof, Heb. xi. 19.

Q. 11. Was his resurrection *foretold* in the scriptures of the Old Testament?

A. The apostle Paul expressly affirms, that it was, Acts xiii. 32—38. "The promise (says he) which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is written, in the second psalm, Thou art my Son, this day have I begotten thee;—and that he raised him up from the dead,—he said on this wise, I will give you the sure mercies of David, Isa. lv. 3. Wherefore he saith in another psalm, Thou shalt not suffer thine holy one to see corruption," Psal. xvi. 10.

Q. 12. Did not Christ foretell his own resurrection before he died?

A. Yes: for he said, *Destroy this temple, and in three days I will raise it up*, meaning *the temple of his body*, John ii. 19, 21.: and trusted his disciples, before his death, to meet him in Galilee, after his resurrection, Matth. xxvi. 32. *After I am risen, I will go before you into Galilee.*

Q. 13. By whom was the resurrection of Christ *attested*?

A. By angels, by the disciples, and many others who saw him alive after he was risen.

Q. 14. What testimony do the *angels* give unto his resurrection?

A. They tell the women who came to the sepulchre, *He is not here, for he is risen, as he said*, Matth. xxviii. 6.

Q. 15. How did the disciples attest the truth of his resurrection?

A. They unanimously declare, that "God raised him up the third day, and shewed him openly, not to all the people, but unto the witnesses chosen before of God, even to us (says Peter), who did eat and drink with him after he rose from the dead," Acts x. 40, 41.

Q. 16. Did Christ confirm the truth of his resurrection by frequent *bodily appearances* after it?

A. Yes; for, on the very day he rose, *he appeared first to Mary Magdalene*, Mark xvi. 9.; then he appeared to her

in company with *the other Mary*, Mat. xxviii. 1, 9. ; afterwards he shewed himself to the *two disciples* going to Emmaus, Luke xxiv. 13, 15. : then to Simon Peter alone, ver. 34. ; and *the same day at evening, being the first day of the week*, he appeared to all the disciples, except Thomas, John xx. 19, 24. : eight days thereafter, he appeared to all the apostles, when Thomas was with them, ver. 26. : *After these things, Jesus shewed himself again to his disciples, at the sea of Tiberias*, John xxi. 1. ; then we read of his appearing to the *eleven disciples* on a mountain in Galilee, Matth. xxviii. 16. and at which time, it is probable, he was seen of the *five hundred brethren at once*, mentioned, 1 Cor. xv. 6. ; *after that he was seen of James*, ver. 7. ; and lastly, on the day of his *ascension*, he appeared to all the disciples on Mount Olivet, Acts i. 9, 12.

Q. 17. For how long time did Christ shew himself alive, to his disciples after his resurrection ?

A. Forty days, Acts i. 3.

Q. 18. Why did he continue so long with them ?

A. That they might be fully convinced of the truth of his resurrection, by his appearing frequently in their presence, and conversing familiarly with them, Acts x. 40. 41. ; and that they might be instructed in the nature of his kingdom and government thereof, chap. i. 3.

Q. 19. How may we be sure, that the *testimony* of the *disciples*, who were *witnesses* of the resurrection of Christ, may be depended upon as an *infallible proof* thereof ?

A. Because they testified of his resurrection, as a thing which they had certain and *personal* knowledge of, and proclaimed it in a most *public* and *open manner*, in the *very place* where that remarkable event happened, Acts iii. 15. and that under the *outward disadvantages* of being imprisoned, beaten, Acts v. 18, 40. and persecuted unto death itself, for publishing and defending such a doctrine, Acts xii. 2, 3.

Q. 20. By whose *power* did Christ arise from the dead ?

A. Although the resurrection of Christ be frequently ascribed to the *Father*, as in Eph. i. 20. ; yet, in opposition to the Socinians, and other enemies of the *Deity* of Christ, it is to be maintained, that he rose also by *his own divine power*, as is evident from Rom. i. 4.

Q. 21. How may it farther appear, that he rose by his own divine power ?

A. He expressly affirms, that he would *raise up the temple of his body* on the *third* day, John ii. 19. ; and that he had power to *lay down* his life and to *take it again*, chap. x. 18.

Q. 22. In what *capacity* did he rise from the dead ?

A. In the capacity of a *public person*, representing all his spiritual seed, and as having their discharge in his hand, Rom. iv. 25.

Q. 23. What was the *necessity* of Christ's resurrection ?

A. It was necessary in respect of God, in respect of Christ himself, and in respect of us.

Q. 24. Why was it necessary in respect of God ?

A. Because, since he is the *God and Father of our Lord Jesus Christ*, it was necessary that he should not be the God of a *dead*, but of a *living* Redeemer : for he is *not the God of the dead, but of the living*, Matth. xx. 32.

Q. 25. Why was the resurrection of Christ necessary in respect of *himself* ?

A. Because, having fully paid the debt, for which he was incarcerated, justice required that he should be *taken from prison and from judgement*, Isa. liii. 8. ; and that since he purchased a kingdom by his death, he should rise again to possess it, Rom. xiv. 9.

Q. 26. Why was it necessary in respect of *us* ?

A. Because, *if Christ be not risen*, our *faith is vain*, and we are yet *in our sins*, 1 Cor. xv. 17.

Q. 27. Did Christ rise with the *self same* body in which he suffered ?

A. Yes : for, says he to Thomas, *Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side : and be not faithless, but believing*, John xx. 27.

Q. 28. What remarkable *circumstances* accompanied the resurrection of Christ ?

A. It was accompanied with a *great earthquake*, the attendance of angels, and such terror upon the *keepers*, that they *did shake, and became as dead men*, Matth. xxviii. 2, 4.

Q. 29. What *pitiful shift* did the *high priests* and *elders* take to smother the truth of his resurrection ?

A. They bribed the soldiers to say, *his disciples came by night, and stole him away, while we slept*, Matth. xxviii. 12, 13.

Q. 30. How doth the *falsehood* of this *ill made story* appear at first sight?

A. From this, that it is not to be supposed, the whole company of soldiers, who guarded the sepulchre, would be all asleep at once, especially considering the great earthquake that accompanied the rolling away the stone, and the severity of the Roman military discipline in like cases, Acts xii. 19.; and if they were *really asleep*, how could they know that the disciples came and stole him away?

Q. 31. What doth the doctrine of Christ's resurrection *teach us*?

A. That he must needs be a *God of peace*, who brought again from the dead our Lord Jesus, Heb. xiii. 20.; that death and the grave, are *unslung* and vanquished, 1 Cor. xv. 55.; and that his resurrection is a certain pledge, and earnest of the resurrection of his members at the last day, he having *become the first fruits of them that slept*, ver. 20.

Q. 32. What is the SECOND STEP of Christ's exaltation?

A. [*His ascending up into heaven*], Psal. lxviii. 18.

Q. 33. Does not Christ's [*ascending up into heaven*], presuppose his descending thence?

A. Yes: for so argues the apostle, "Now that he ascended, what is it but that he also descended first into the lower parts of the earth," Eph. iv. 9.

Q. 34. Did Christ, when he is said to descend, bring a *human nature* from heaven with him?

A. By no means: for the human nature was *made of a woman*, on this earth, by the *overshadowing* power of the Holy Ghost, Luke i. 35.; but his *descending* signifies his *amazing condescension* in assuming our nature, into personal union with himself, Phil. ii. 6, 7.

Q. 35. How is the ascension of Christ *expressed* in scripture?

A. By his going away, John xvi. 7.; his being *received up into heaven*, Mark xvi. 19.; and his having *entered once into the holy place*, Heb. ix. 11.

Q. 36. As to which of his two natures is he properly said to ascend?

A. Although Christ ascended *personally* into heaven, yet ascension is properly attributed unto his human nature, in regard the divine nature is every where present, John iii. 13.

Q. 37. From what part of the earth did Christ ascend unto heaven?

A. He ascended from Mount Olivet, which was nigh to Bethany, Luke xxiv. 50. compared with Acts i. 12.

Q. 38. What is considerable in this circumstance, that he ascended from *Mount Olivet*?

A. In the *Mount of Olives* was the place where his *soul* was exceeding sorrowful even unto death; and where he was in such an agony, that his sweat was as it were, great drops of blood falling down to the ground, Luke xxii. 39, 44.; and therefore, in that very place, his heart is made glad, by a triumphant ascension into that fulness of joy, and those pleasures for evermore, that are at God's right-hand, Ps. xvi. 11.

Q. 39. Whither did Christ ascend, or, to what place?

A. He ascended up [into heaven], Acts i. 10, 11.

Q. 40. When did Christ ascend into heaven?

A. When forty days after his resurrection were elapsed, Acts i. 3.

Q. 41. Who were the witnesses of his ascension?

A. The eleven disciples were eye witnesses thereof; for, while they beheld, he was taken up, and a cloud received him out of their sight, Acts i. 9.

Q. 42. What was he doing at his parting with them?

A. He was blessing them, Luke xxiv. 51. "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

Q. 43. What was his parting word?

A. *Lo! I am with you alway, even unto the end of the world*, Matth. xxviii. 20.

Q. 44. In what capacity did Christ ascend?

A. In a public capacity, as representing his whole mystical body: hence he is called the *Forerunner*, who is, for us entered within the veil, Heb. vi. 20.

Q. 45. With what solemnity did he ascend?

A. With the solemnity of a glorious triumph; for, having vanquished sin, Satan, hell, and death, he ascended up on high, leading captivity captive, Eph. iv. 8.

Q. 46. Who went in his retinue?

A. *Thousands of angels*, sounding forth his praise, as a victorious conqueror, Psal. lxviii. 17.

Q. 47. What evidence did he give from heaven, of the reality of his ascension?

A. The extraordinary effusion of the Holy Ghost on the day of *Pentecost*, within a few days after it, Acts ii. 1, 3, 4.

Q. 48. Why was this remarkable down-pouring of the Spirit *delayed* till after Christ's ascension?

A. That he might evidence his bounty and liberality, upon his instalment into the kingdom, by giving *gifts unto men*, Eph. iv. 8.

Q. 49. For what *end* did Christ ascend up into heaven?

A. That he might take possession of the *many mansions* there, and prepare them for his people, by carrying in the merit of his oblation thither, John xiv. 2, 3.; and likewise, that he might make continual intercession for them, Heb. vii. 25.

Q. 50. What doth the ascension of Christ *teach* us?

A. That he has brought in an everlasting righteousness, because he has gone to his Father, John xvi. 20.; and to believe that he will come again to receive us to himself, that where he is, there we may be also, chap. xiv. 2.

Q. 51. What is the THIRD STEP of Christ's exaltation?

A. His [*sitting at the right hand of God the Father*], Eph. i. 20.

Q. 52. What is meant by the [*right hand*] in scripture?

A. The place of the greatest honour and dignity, 1 Kings ii. 19.

Q. 53. What is meant by [*sitting*]?

A. It implies *rest* and *quietness*, Micah iv. 3. "They shall sit, every man under his vine, and under his fig tree, and none shall make them afraid:" and likewise *power* and *authority*, Zech. vi. 13.—"He shall sit and rule upon his throne."

Q. 54. What then are we to understand by Christ's [*sitting at the right hand of God the Father*]?

A. The quiet and peaceable possession of that matchless dignity, and fulness of power wherewith he is vested, as the glorious King and Head of his church, Eph. i. 21, 22.

Q. 55. For what end doth he sit at the right hand of the Father?

A. That he may represent his people there, and make his enemies his *footschool*.

Q. 56. How doth it appear that he *represents* his people at the right hand of God?

A. Because they are said to *sit together in heavenly places*

in *Christ Jesus*, which only can be meant of their sitting *representatively* in him, as their glorious Head, Eph. ii. 6.

Q. 57. *How* are the enemies of Christ made his footstool?

A. By the triumphant victory which is obtained over them, Psal. lxxii. 9. and the extremity of shame, horror, and confusion, with which they shall be covered, Psalm cxxxii. 18.

Q. 58. *When* shall his enemies be made his footstool?

A. He has *already* triumphed over them in his *cross*, Col. ii. 15.; but he will make his final conquest conspicuous to the whole world at the *last day*, Rev. xx. 10, 14.

Q. 59. *How long will Christ sit at the right hand of God the Father?*

A. For ever and ever, Psal. xlv. 6. *Thy throne, O God, is for ever and ever.*

Q. 60. Will Christ's mediatory power and authority, at the right hand of God, be the *same* in the church *triumphant* in heaven, as it is in the church *militant on earth*?

A. It will be the same as to the *essence* or *substance* of it, but different as to the manner of its *administration*.

Q. 61. Wherein consists the *essence* of Christ's mediatory power and authority in heaven?

A. In the *relation* wherein he stands to the members of his body: he will continue for ever to be the *King, Head, and Husband* of the church *triumphant*, the *fountain* of all blessing and happiness unto them, and the *lord* of their perpetual fellowship and communion with God, Psal. xlviii. 14. Hos. ii. 19. Rev. vii. 17.

Q. 62. What is the *difference* betwixt the manner of the administration of his mediatory power *here* and *hereafter*?

A. The administration of his kingdom on this *earth*, is, by the ministry of the word, the dispensation of the sacraments, and the exercise of ecclesiastical government and discipline; but in *heaven*, there will be no use for any of these, Rev. xxi. 22. "I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it."

Q. 63. What is meant then by Christ's delivering *up* the kingdom to God, even the Father, 1 Cor. xv. 24.

A. The meaning is, Christ having completed the salvation of his church, will present all, and every one of them to his Father, *not having spot or wrinkle, or any such thing,*

Eph. v. 27. saying, "Behold! I, and the children which God hath given me," Heb. ii. 13.

Q. 64. What is meant by Christ's putting down *all rule, and all authority, and power*, in the above cited, 1 Cor. xv. 24.

A. The meaning is, he will have *no occasion* to exercise his power and authority, in *such sort* as he did *before*; in regard there will be no more elect to save, and no more enemies to conquer, Rev. xix. 8, 20.

Q. 65. In what sense will the Son *also himself be subject to him that put all things under him*, as it is said, ver. 28.

A. The Son, as Mediator, being the Father's servant in the great work of redemption, Isa. xlii. 1. shall then be *subject to him that put all things under him*, in so far as having finished his mediatorial service, in bringing all the elect to glory, he will render up his commission, as his Father's delegate, not to be executed any more, in the *former manner*, as ruling over his church in the midst of enemies; "for he must reign till he hath put all his enemies under his feet," 1 Cor. xv. 25.

Q. 66. In what respect is it said that God shall then be *all in all*?

A. In regard the glory of the three one God, Father, Son, and Holy Ghost, will then be most clearly displayed, and no more a seeing *through a glass darkly*: but *face to face*, 1 Cor. xiii. 12. and as seeing him as he is, 1 John iii. 2.

Q. 67. What may we learn from Christ's sitting at the right hand of God?

A. That we ought to *seek things that are above*, where Christ is; and to *set our affections on things above*, not on *things on the earth*, Col. iii. 1, 2.

Q. 68. What is the FOURTH STEP of Christ's exaltation?

A. His [*coming to judge the world at the last day*], Rev. i. 7. John xii. 48.

Q. 69. How do you prove that there will be a *general judgement*?

A. The scripture expressly asserts it; and the justice and goodness of God necessarily require it.

Q. 70. Where is it *expressly asserted in scripture*?

A. In many places; particularly, Acts xvii. 31. "He hath appointed a day in the which he will judge the world in

righteousness, by that man whom he hath ordained," &c. See also 2 Cor. v. 10. Jude, ver. 6. Rev. xx. 11, 12, 13.

Q. 71. Why do the *justice* and *goodness* of God require that there be a judgement?

A. Because they necessarily require that it be *well* with the righteous, and *ill* with the wicked; that every man be rewarded according to his works, which, not being done in this life, there must be a judgement to come; "Seeing it is a righteous thing with God to recompence tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven," 2 Thess. i. 6, 7.

Q. 72. Who is to be the *Judge*?

A. The Son of man, the Man Christ Jesus, Mat. xxv. 31. Rom. xiv. 10.

Q. 73. How will Christ, as God-man, be judge, when it is said, (Psal. l. 6.) that *God is Judge himself*?

A. The three one God, Father, Son, and Holy Ghost is Judge, in respect of judiciary authority, dominion, and power: but Christ, as God man, Mediator, is the Judge in respect of *dispensation*, and special *exercise* of that power, John v. 22. "The Father—hath committed all judgement unto the Son."

Q. 74. Why is the judgement of the world committed to Christ as *Mediator*?

A. Because it is a part of that exaltation which is conferred upon him, in consequence of his voluntary humiliation, Phil. ii. 8, 9, 10.

Q. 75. *When* will Christ come to judge the world?

A. [*At the last day*], John vi. 39, 40.

Q. 76. Why is it called the *last day*?

A. Because, after it, time shall be no more; there will be no more a succession of days and nights, but one perpetual *day* of light, comfort, and joy to the righteous, Rev. xxi. 23.; and one perpetual *night* of utter *darkness*, misery, and wo, unto the wicked, Matth. xxiv. 30.

Q. 77. In what *manner* will Christ come to judge the world?

A. In a most splendid and glorious manner: for he will come "in the clouds of heaven, with power and great glory," Mat. xxiv. 30.:—"In the glory of his Father, with the holy angels," Mark viii. 38.

Q. 78. Will the world be looking for him when he comes to judgement?

A. No: his coming will be a mighty surprise to the world; for, *the day of the Lord shall come as a thief in the night*, 2 Pet. iii. 10. See also Luke xvii. 26—31.

Q. 79. What is the difference betwixt his *first* and *second* coming?

A. In his *first* coming, he was made *sin for us*, though he knew no sin, 2 Cor. v. 21.; but he shall appear the *second* time without sin unto salvation, Heb. ix. 28.

Q. 80. Is the precise time of his second coming known to men or angels?

A. No: it is fixed in the counsel of God, but not revealed to us, Mark xiii. 32.

Q. 81. What will be the *forerunner* of his second coming?

A. The preaching of the gospel unto all nations, Mat. xxiv. 44.; the downfall of *Antichrist*, Rev. xviii. 21.; the conversion of the *Jews*, Rev. xvi. 12.; and yet after all a general decay of religion, and great security, Luke xviii. 8.

Q. 82. What are the *qualities* of the Judge?

A. He will be a visible Judge, *every eye shall see him*, Rev. i. 7.; an omniscient Judge, *all things will be naked and open unto his eyes*, Heb. iv. 13.; a most just and righteous Judge, 2 Tim. iv. 8.; and an omnipotent Judge, able to put his sentence into execution, Rev. vi. 17.

Q. 83. Who are the *parties* that shall compear?

A. All mankind, called *all nations*, Matth. xxv. 32.; and likewise, *the angels which kept not their first estate*, Jude, ver. 6.

Q. 84. What *summons* will be given to the parties?

A. "The voice of the archangel and the trump of God," 1 Theff. iv. 16.

Q. 85. Will any of them be able to *fit* the summons?

A. By no means; *all shall stand before the judgement seat of Christ*: and *every one shall give account of himself to God*, Rom. xiv. 10, 12.

Q. 86. Where will be his *throne* of judgement?

A. In the *clouds*, or *aërial heavens*; for we read of being *caught up in the clouds to meet the Lord in the air*, 1 Theff. iv. 17.

Q. 87. By *whom* shall all mankind, great and small, be gathered unto the bar of the Judge?

A. By the *angels*, who shall gather together all the *elect*, Mark xiii. 27. and likewise the *reprobate*, Matth. xiii. 41.

Q. 88. Will the elect and reprobate *stand together*, in one assembly to be judged?

A. No: they shall be *separated one from another*, as a *shepherd divideth the sheep from the goats*, Matth. xxv. 32.

Q. 89. How will they be *sorted* and *separated*, the one from the other?

A. The elect, who are called the *sheep*, being caught up together in the clouds, to meet the Lord in the air, (1 Theff. iv. 17.) shall be set on his right hand; and the reprobate, being the *goats*, are left on the earth, (Matth. xxiv. 40.) upon the Judge's left hand, Matth. xxv. 33.

Q. 90. What kind of separation will this be?

A. It will be a *total* and *final* separation, never to meet or be fixed with one another any more, Matth. xxv. 46.

Q. 91. Will any man be a mere *spectator* of these two opposite companies?

A. No, surely: every man and woman must take their place in *one* of the *two*; and shall share with the company, whatever hand it be upon, Mat. xxv. 33.

Q. 92. What will be the *subject matter* of the trial?

A. Men's works, for God shall bring every work into judgment, &c. Eccl. xii. 14.; their words, every idle word that men speak, they shall give account thereof in the day of judgment, Matth. xii. 36.; and their thoughts, for he will make manifest the counsels of the heart, 1 Cor. iv. 5.

Q. 93. Why are *Books* said to be opened at this solemn trial, Rev. xx. 12.?

A. Not to prevent mistakes in any point of law or fact, for the Judge has an infallible knowledge of all things; but to shew that his proceeding is most accurate, just, and well-grounded in every step of it, Gen. xviii. 25.

Q. 94. What are these books that shall be opened, and men judged out of these things, which are written in the books?

A. The book of God's remembrance, Mal. iii. 16.; the book of conscience, Rom. ii. 15.; the book of the law, Gal. iii. 10.; and the book of life, Rev. xx. 12.

Q. 95. What is the *book of God's remembrance*?

A. It is the same with his *omniscience*, whereby he knows exactly every man's state, thoughts, words, and deeds, whe-

ther good or bad, John xxi. 17.—*Lord thou knowest all things.*

Q. 96. What will this book serve for ?

A. It will serve for a *libel* against the ungodly ; but with respect to the saints, it will be a *memorial* of all the good ever they have done, Matth. xxv. 35—41.

Q. 97. What kind of a book is that of *conscience* ?

A. It is just a *double* of God's book of remembrance, so far as it relates to one's own state and case, Rom. ii. 15.

Q. 98. What is the *book* of the *law* ?

A. It is the standard and rule of right and wrong, Rom. vii. 7. ; and likewise of the *sentence* that shall be passed upon these that are under it, Gal. iii. 10.

Q. 99. *Why* will this book be *opened* ?

A. That all on the *left hand* may read their *sentence* therein, before it be pronounced, Ezek. xviii. 4.

Q. 100. By what law will the Heathens be judged ?

A. By the natural law, or light of nature, which bears, that they which commit such things (as they shall be convicted of) are worthy of death, Rom. i. 32.

Q. 101. By what law will *Jews* and *Christians* be judged ?

A. By the *written* law, Rom. ii. 12.—*As many as have sinned in the law (i. e. under the written law), shall be judged by the (written) law.*

Q. 102. Whether will *Christians* or *Heathens* be most inexcusable ?

A. It is beyond all doubt, that it will be *more tolerable* for Tyre and Sidon, and other Heathen countries, *at the day of judgement*, than for those who enjoyed the light of the gospel, and despised it, Matth. xi. 22, 24.

Q. 103. Will the book of the law be opened for the *sentence* of the *saints* ?

A. No : for being, in this life, brought under a new covenant, they are no more *under the law*, but *under grace*, Rom. vi. 14. ; and therefore *another book* must be opened for their sentence.

Q. 104. What is that *other book* out of which the saints shall be judged ?

A. It is the *book of life*, Rev. xx. 12.

Q. 105. What is *registered* in this book ?

A. The *names* of all the *elect*, Luke x. 20.—“ Your

names are written in heaven, Rev. iii. 5. I will not blot his name out of the book of life."

Q. 106. Why is it called the *book of life*?

A. Because it contains God's gracious and unchangeable purpose, to bring all the elect to *salvation*, or eternal life *through sanctification of the Spirit, and belief of the truth*, 2 Theff. ii. 13.

Q. 107. In whose hands is the book *lodged*?

A. In the hands of the Mediator, Christ Jesus, Deut. xxxiii. 3.—*All his saints are in thy hand.*

Q. 108. What is the ground of the saints absolution, according to this book?

A. The book of life being opened, it will be known to all, who are *elect*, and who not: Christ will, as it were, read out every man and woman's name recorded in this book, Rev. iii. 5.—"I will confess his name before my Father, and before his angels."

Q. 109. Whether will the *cause* of the righteous or the wicked be *first discussed*?

A. As *the dead in Christ shall rise first*, (1 Theff. iv. 16.) so it appears from Matth. xxv. 34. and 41. compared, that the judgement of the saints, on the *right hand*, will have the *preference*.

Q. 110. What is the *blessed sentence* that shall be pronounced upon the saints?

A. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Matth. xxv. 34.

Q. 111. For what *reason* will this sentence be pronounced *first*?

A. Because the saints are to sit in judgement, as Christ's *assessors*, against wicked men and apostate angels, 1 Cor. vi. 3, 4.

Q. 112. Upon what *footing* or *foundation* will this sentence pass?

A. Upon the footing of *free grace* alone, reigning through the imputed righteousness of the Surety, unto eternal life, Rom. v. 21.

Q. 113. Is it not said, Rev. xx. 13. that they are *judged every man according to their works*?

A. The sentence passes upon the saints, *ACCORDING to their works*, as flowing from an heart renewed and sanctifi-

ed, but not for *their works*, nor for their *faith* neither, as if eternal life were any way merited by them, Gal. iii. 18. for the *kingdom* is said to be *prepared for them*; they inherit it as *children*, Rom. viii. 17.; but do not procure it to themselves, as *servants* do their wages, Col. iv. 1.

Q. 114. Are not *good works* mentioned as the *ground* of the sentence, Matth. xxv. 35, 36. "I was an hungered, and ye gave me meat," &c.?

A. These good works are mentioned, not as grounds of their sentence, but as *evidences* of their union with Christ, and of their right and title to heaven in him, John xv. 5, 8.; even as the apostle says, in another case, of the unbelieving Jews, 1 Cor. x. 5. "With many of them God was not well pleased, for they were overthrown in the wilderness:" their overthrow in the wilderness, was not the *ground* of God's displeasure with them, but the *evidence* of it.

Q. 115. Will there be any mention made of the *sins* of the righteous?

A. No: "In that time the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, Jer. v. 20. "Who shall lay any thing to the charge of God's elect? It is God that justifieth," &c. Rom. viii. 33, 34.

Q. 116. What will *follow* upon the saints receiving their sentence of *absolution*?

A. They shall judge the world, 1 Cor. vi. 2.

Q. 117. In what way and manner shall they judge the world?

A. As *assessors* to Christ the Judge, consenting to his judgement as just, Rev. xix. 2. and saying *Amen* to the doom pronounced against all the ungodly, Psal. cxlix. 6—9.

Q. 118. What will be the sentence of *damnation* that shall pass upon the ungodly?

A. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Matth. xxv. 41.

Q. 119. How is the *misery* of the wicked aggravated, by the pronouncing of this sentence?

A. In as much as they are *damned* by him who came to save sinners, Heb. ii. 3. and must undergo the *wrath* of the Lamb, from which they can make no escape, Rev. vi. 16, 17.

Q. 120. Is there any *injury* or *wrong* done them by this sentence?

A. By no means; for, says our Lord, "I was an hungered, and ye gave me no meat," &c. Matth. xxv. 42, 43.

Q. 121. Are these *evils* no more than *evidences* of their cursed state?

A. They are not only *evidences* of their ungodly state, but they are the proper *causes* and *grounds* of their condemnation: for, though good works do not merit salvation, yet evil works merit damnation, Rom. vi. 23. *The wages of sin is death.*

Q. 122. Why are sins of *omission* only mentioned in the above passage?

A. To show, that if men shall be condemned for sins of *omission*, James ii. 13. much more for these of *commission*, Rom. ii. 23, 24.

Q. 123. What will *follow* upon the sentence of condemnation against the wicked?

A. The immediate *execution* thereof, without the least reprieve or delay, Matth. xxii. 13.

Q. 124. Will the *devils* also be judged?

A. Yes; they are "reserved unto the judgement of the great day," Jude, ver. 6.

Q. 125. How can they be said to be *reserved* unto the judgement of that day, when they are condemned already?

A. Though, from the first moment of their sinning, they were actually under the wrath of God, and ever since carry their hell about with them, yet their *final sentence* to farther judgement is reserved for that day, 2 Pet. ii. 4.

Q. 126. What is the *final sentence*, or *farther judgement*, unto which they are *reserved*?

A. It will be a most dreadful addition and *accession* to their present torments, not only by the holy *triumph* which the saints shall have over them, as vile, vanquished, and contemptible enemies: but likewise, by the *eternal restraint* that shall be laid upon them, from hurting the elect any more; and that, by their being shut up, and closely confined in the prison of hell, under the utmost extremity of anguish and horror, for ever and ever, Rev. xx. 10.

Q. 127. Who will *keep the field* on that day?

A. Christ and his glorious company: they shall see the *backs* of all their enemies, for the DAMNED shall go off *first*;

as seems to be intimated in the *order* mentioned, Matth. xxv. 46. "These shall go away into everlasting punishment, but the righteous into life eternal."

Q. 128. What improvement ought we to make of Christ's coming to judge the world at the last day?

A. To be diligent that we be "found of him in peace at that day," 2 Pet. iii. 14. by closing with him in the offer of the gospel *now*: to be "looking for, and hasting to the coming of the day of God," ver. 12. having our "loins girded about, and our lights burning," Luke xii. 35.: that so, when he comes, whether at death or judgement, we may be able to say, with joy, "Lo! this is our God, we have waited for him," Isa. xxv. 9.

QUEST. 29. *How are we made partakers of the redemption purchased by Christ?*

ANSW. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

Q. 1. What do you understand by [*redemption*] in this answer?

A. The whole of that salvation which is revealed and exhibited in the gospel, Psal. cxxx. 7, 8.

Q. 2. Why is redemption said to be [*purchased*]?

A. Because having brought ourselves into a state of bondage and servitude, Gal. iv. 24. we could not be ransomed, but at a great price, 1 Cor. vi. 20.

Q. 3. What was the *price* of our redemption?

A. The *precious blood of Christ*, 1 Pet. i. 19.

Q. 4. What is it to be [*partakers*] of this redemption?

A. It is to have a share therein, or to be entered upon the begun possession of it, 1 Cor. x. 17.

Q. 5. Can we *make ourselves* partakers of redemption?

A. No; we must be [*made*] partakers thereof, Heb. iii. 14. *We are MADE partakers of Christ, &c.*

Q. 6. Why cannot we make ourselves partakers of it?

A. Because we are altogether *without strength*, Rom. v. 6.; and utterly averse to all spiritual good, John v. 40.

Q. 7. How then are we made partakers of redemption?

A. [*By the application of it to us*].

Q. 8. What is meant by the [*application*] of redemption [*to us* ?]

A. The conferring all the benefits of it upon us, and making them our own, by way of free gift, John x. 28. "I will give unto them eternal life."

Q. 9. How was the application of redemption *typified* under the Old Testament ?

A. By *sprinkling* the blood of the sacrifice upon the people, Exod. xxiv. 8.

Q. 10. Does not the application of redemption *presuppose* the purchase thereof ?

A. Yes : It could never be applied, if it were not *first* purchased, Job xxxiii. 24.

Q. 11. How then could it be applied to the Old Testament saints, when it was not then actually purchased ?

A. It was applied upon the *credit* of the *bond*, which the *Surety* gave from eternity, of making a meritorious purchase in the *fulnness of time*, Prov. viii. 23, 31.

Q. 12. Can the purchase of redemption *avail* us, if it is not applied ?

A. No more than meat can feed, clothes warm, or medicines heal us, if they are not used, John i. 12.

Q. 13. When may the application of redemption be said to be [*effectual* ?]

A. When it produces the *saving effects* for which it is designed.

Q. 14. What are these *saving effects* ?

A. The opening of the eyes of sinners, and "turning them from darkness to light, and from the power of Satan to God," Acts xxvi. 18.

Q. 15. If the application of redemption be effectual, what *need* is there of any *after endeavours*, to grow in grace and holiness ?

A. The giving us *all things that pertain to life and godliness*, is the greatest encouragement and excitement to *add* to our *faith, virtue, &c.* ; that is, to use all suitable endeavours, in the strength of grace, after spiritual growth, 2 Pet. i. 3, 5.

Q. 16. Is there any application of redemption that is *not* effectual ?

A. Yes : there is an *outward* application thereof in *baptism*, which is not, of itself, effectual, as is evident in the

instance of Simon Magus, who was *baptised*, and yet remained in the "gall of bitterness, and in the bond of iniquity," Acts viii. 13, 23.

Q. 17. By whom is the redemption purchased by Christ effectually applied?

A. [*By his Holy Spirit*], Tit. iii. 5, 6.

Q. 18. Why is the application of redemption ascribed unto the [*Spirit*]?

A. To shew, that *each* of the three persons in the adorable Trinity, is *equally hearty*, and cordial in the work of man's redemption; the FATHER in *ordaining*, the SON in *purchasing*, and the SPIRIT in *applying* it, John vi. 57, 63.

Q. 19. Why is the Spirit, in this work, called the [*Holy Spirit*]?

A. Because, as he is *essentially* holy, Psal. li. 11.; so he is holy in all his *works* and *operations*, Rom. xv. 16.

Q. 20. Why is redemption said to be applied by the Spirit of Christ, or [*His*] Holy Spirit?

A. Because the Spirit is sent for this work more immediately by Christ, and through his mediation, John xiv. 16. as the leading fruit of his purchase, John xiv. 7.

Q. 21. What is the *difference* betwixt the *purchase* of redemption, and the *application* of it?

A. The purchase of redemption is a work done *without* us, Isa. lxiii. 3.; but the application of it takes place *within* us, Rom. viii. 26.

Q. 22. To whom is redemption effectually applied by the Spirit?

A. "To all those for whom Christ has purchased it, John x. 15, 16. *" and to none else.

Q. 23. "Can they who have never heard the gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?"

A. "They—cannot be saved, John viii. 24 be they never so diligent to frame their lives according to the light of nature, 1 Cor. i. 20, 21. or the laws of that religion which they profess, John iv. 22.; neither is there salvation in any other but in Christ alone, Acts iv. 12. who "is the Saviour only of his body the church," Eph. v. 23 †.

Q. 24. What *means* doth the Spirit make use of in the application of redemption?

* *Larger Catechism*, Q. 59.

† *Ibid.* Q. 60.

A. The Spirit of God makes use of the reading, 2 Tim. iii. 15, 16. but *especially* the preaching of the word, for this end, Rom. x. 17.

Q. 25. Are these means effectual of *themselves*?

A. No: without the power and efficacy of the Spirit accompanying them, 1 Theff. i. 5.

Q. 26. What is *incumbent* on us, in *way of duty*, that the redemption, purchased by Christ, may be effectually applied unto us?

A. To search for the knowledge of Christ *as for hid treasure*, Prov. ii. 4.; and to pray for the Spirit to *testify* of Christ, John xv. 26. in the faith of his own promise: "He shall glorify me; for he shall receive of mine, and shall shew it unto you," chap. xvi. 14.

QUEST. 30. *How doth the Spirit apply to us the redemption purchased by Christ?*

ANSW. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ, in our effectual calling.

Q. 1. What is the *special* work of the Spirit in the *application* of redemption?

A. It is the [*uniting us to Christ*], Rom. viii. 9, 11.

Q. 2. Can we have no *share* in the redemption purchased by Christ, without *union* to his person?

A. No; because all purchased blessings are lodged in his person, John iii. 35. and go along therewith, 1 John v. 12.

Q. 3. What is it to be *united* to his person?

A. It is to be *joined* unto, or made *one* with him, 1 Cor. vi. 17.

Q. 4. Is it then a *personal* union?

A. No: it is indeed a union of *persons*, but not a *personal* union: believers make not *one person* with Christ, but *one body* mystical, whereof he is the head, 1 Cor. xii. 12, 27.

Q. 5. How can we be united to Christ, seeing he is in heaven, and we on earth?

A. Although the human nature of Christ be in heaven, yet his person is every where, Matth. xxviii. 20.

Q. 6. Where can he be found on earth, in order to our being united unto him?

A. In the WORD, which is *nigh* to us, and Christ therein, Rom. x. 8, 9.

Q. 7. By what means are we united to Christ as brought nigh in the word?

A. By the means of [*faith*], or believing, Eph. iii. 17. "That Christ may dwell in your hearts by faith."

Q. 8. Is it the indispensable duty of all who hear the word, to believe on Christ, or come to him by faith?

A. Yes, surely; for, "This is his commandment, that we should believe on the name of his Son Jesus Christ," 1 John iii. 23.

Q. 9. Are any that hear the word able to believe of themselves?

A. No: faith is *not of ourselves, it is the gift of God*, Eph. ii. 8.

Q. 10. How then come we by faith?

A. By the Spirit's [*working*] it [*in us*]: and therefore called the *Spirit of faith*, 2 Cor. iv. 13. because he is the principal efficient cause thereof.

Q. 11. Why can *no less a worker*, than the Spirit of God work this faith?

A. Because it is a work that requires almighty power, even the same power *which was wrought in Christ, when he was raised from the dead*, Eph. i. 19, 20.

Q. 12. What is the end, or design, of the Spirit in working faith in us?

A. It is the [*uniting us to Christ*], Eph. iii. 17.

Q. 13. To whom are sinners united before union with Christ?

A. To the *first Adam*, Rom. v. 12.

Q. 14. By what *bond* are they united to the *first Adam*?

A. By the bond of the *covenant of works*, whereby *Adam*, who was the *natural* root of his posterity, became their *moral* root also, bearing them as their *representative* in that covenant, Rom. v. 19.

Q. 15. How is this union dissolved?

A. By being *married to another, even to him who is raised from the dead*, Rom. vii. 4.

Q. 16. Is Christ united to us before we be united to him?

A. The union is *mutual*, but it begins *first* on his side,
1 John iv. 19.

Q. 17. How does it *begin first* on his side?

A. By *union*, which is before union.

Q. 18. What understand you by *union*?

A. It is the Spirit of Christ uniting himself first to us, according to the promise, *I will put my Spirit within you*, Ezek. xxxvi. 27.

Q. 19. How does the Spirit of Christ unite himself first unto us?

A. By *coming* into the soul, at the happy moment appointed for the spiritual marriage with Christ, and *quickening* it, so that it is no more *morally* dead, but *alive*, having new *spiritual* powers put into it, Eph. ii. 5. *Even when we were dead in sins, he hath quickened us.*

Q. 20. Whether is the Spirit of Christ, upon his first entrance, *actively* or *passively* received?

A. The soul, *morally* dead in sin, can be no more but a mere *passive* recipient, Ezek. xxxvii. 14.—“And shall put my Spirit in you, and ye shall live.”

Q. 21. What is the *immediate effect* of quickening the dead soul, by the Spirit of Christ *passively* received?

A. The immediate effect thereof is *actual believing*: Christ being *come in* by his Spirit, the dead soul is thereby quickened, and the immediate effect thereof is, the embracing him by faith, whereby the union is completed, John v. 25.

Q. 22. What are the *nature* and *properties* of this union?

A. It is a spiritual, mysterious, real, intimate, and indissoluble union.

Q. 23. In what respect is it a *spiritual* union?

A. In as much as the *one* Spirit of God dwells in the *head* and in the *members*, Rom. viii. 9.

Q. 24. Why is it called *mystical*, or mysterious, Eph. v. 32.

A. Because it is full of mysteries; Christ *in* the believer, John xvii. 23.; *living* in him, Gal. ii. 20.; *walking* in him, 2 Cor. vi. 16.; and the believer *dwelling* in God, 1 John iv. 16.; *putting on Christ*, Gal. iii. 27. “eating his flesh, and drinking his blood,” John vi. 56.

Q. 25. Why is it called a *real* union?

A. Because believers are as really united to Christ, as the members of the natural body are to their head; “For

we are members of his body, of his flesh, and of his bones," Eph. v. 30.

Q. 26. How *intimate* is this union?

A. It is so intimate, that believers are said to be *one* in the Father and the Son, as the Father is in Christ, and Christ in the Father: John xvii. 21. "That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us."

Q. 27. Can this union ever be *dissolved*?

A. By no means: "Neither death, nor life, &c. shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. viii. 38, 39.

Q. 28. Is it a *legal* union that is betwixt Christ and believers?

A. Though it is not a mere legal union, yet it is an union *sustained in law*, in so far, as, that upon the union taking place, what Christ did and suffered for them, is reckoned in law, as if they had done and suffered it themselves; hence they are said to be *crucified with Christ*, Gal. ii. 20.; to be *buried with him*, Col. ii. 12.; and to be *raised up together*, Eph. ii. 6.

Q. 29. What are the *bonds* of this union?

A. The *Spirit* on Christ's part, 1 John iii. 24. and *faith* on ours, Eph. iii. 7.

Q. 30. Whether is it the Spirit on Christ's part, or faith on ours, that unites the sinner to Christ?

A. They both concur in their order: Christ *first* apprehends the sinner by his Spirit, 1 Cor. xii. 13.; and the sinner thus apprehended, apprehends Christ by faith, Phil. iii. 12.

Q. 31. How may persons *know* if they are *apprehended of Christ*?

A. If he has engaged their love and esteem, and dissolved the regard they had to other things that came in competition with him, 1 Pet. ii. 7.

Q. 32. Are the bonds of this union *inviolable*?

A. Yes: "I give unto them," says Christ, "eternal life, and they shall never perish; neither shall any pluck them out of my hand," John x. 28.

Q. 33. What makes the *Spirit* an inviolable bond of union?

A. Because he never departs from the soul where he enters, but abides there for ever, John xiv. 16.

Q. 34. How can *faith* be an inviolable bond of union, when it is subject to *failing*?

A. Although the *actings* of faith may sometimes fail, yet the *habit* thereof never shall, nor the *exercise* neither, in time of need, and that because of the prevalency of Christ's intercession, Luke xxii. 32. *I have prayed for thee, that thy faith fail not.*

Q. 35. Are the *bodies* of the saints united to Christ, at the same time that their souls are?

A. Yes: their bodies are made *members of Christ*, and *temples of the Holy Ghost*, which is *in* them, 1 Cor. vi. 15, 19.

Q. 36. Whether is it *sinners*, or *saints*, that are united to Christ?

A. In the very moment of the union, sinners are made saints, 1 Cor. vi. 11.

Q. 37. Whereunto is this union *compared* in scripture?

A. Unto the union between husband and wife, Rom. vii. 4.; head and members, Col. i. 18.; root and branches, John xv. 5.; foundation and superstructure, 1 Pet. ii. 5, 6.

Q. 38. What are believers *entitled* unto by their union with Christ?

A. To himself, and all the blessings of his purchase, 1 Cor. iii. 22, 23.

Q. 39. When does the Spirit work faith in us, and thereby unite us to Christ?

A. He does it [in our effectual calling], 1 Cor. i. 9.*

Q. 40. What *improvement* ought both saints and sinners to make of the doctrine of *union with Christ*?

A. SAINTS ought to evidence that Christ is *in them*, by endeavouring that his image shine forth in their conversation, studying to *walk worthy of the Lord to all pleasing*, Col. i. 10.; and SINNERS ought to seek after this happy relation to Christ, while he is yet *standing* at their door and *knocking*, Rev. iii. 20.; and while the gates of the city of refuge are not yet closed, Zech. ix. 12.

* See Larger Cat. Quest. 66.

QUEST. 31. *What is effectual calling?*

ANSW. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Q. 1. Why is *effectual calling* termed a [*work*]?

A. Because it is effected by various operations or workings of the Spirit of God upon the soul, called therefore *the seven Spirits which are before his throne*, Rev. i. 4.

Q. 2. Why is it called a work of [*God's Spirit*]?

A. Because it relates to the application of redemption, which is the *special work* of God's Spirit, John xvi. 14.—*He (says Christ of the Spirit) shall receive of mine, and shall shew it unto you.*

Q. 3. How *manifold* is the divine [*calling*]?

A. Twofold; *outward*, by the word, and *inward*, by the Spirit.

Q. 4. What is the *outward call* by the word?

A. It is the free and unlimited invitation given, in the dispensation of the gospel, to all the hearers of it, to receive Christ and salvation with him, Isa. lv. 1. Rev. xxii.

17.

Q. 5. What is the *inward call* by the Spirit?

A. It is the Spirit's accompanying the outward call with power and efficacy upon the soul, John vi. 45.

Q. 6. Which of these is [*effectual*] in bringing sinners to Christ?

A. The inward call, by the Spirit: *for it is the Spirit that quickeneth*, John vi. 63.; the outward call, by the word, is of itself ineffectual; *for many are called, but few are chosen*, Matth. xxii. 14.

Q. 7. What do you mean by *few are chosen*?

A. That few are determined effectually to embrace the call; and therefore termed a *little flock*, Luke xxii. 32.

Q. 8. What is the *main* or *leading work* of the Spirit in effectual calling?

A. It is that whereby [*he doth persuaude and enable us to embrace Jesus Christ, freely offered to us in the gospel*], Phil. ii. 13.

Q. 9. What is it to [*embrace*] Christ?

A. It is to *clasp* him in the arms of faith, with complacency and delight, as Simeon did, Luke ii. 28.

Q. 10. *Where* is it that faith embraces him?

A. In the promises of the gospel, Heb. xi. 13.

Q. 11. What is the [*gospel*]?

A. It is good news, or glad tidings of life and salvation to lost sinners of mankind through a *Saviour, which is Christ the Lord*, Luke ii. 10, 11.

Q. 12. What warrant has faith to embrace him in the promise of the gospel?

A. His Father's *gift*, John iii. 16. and his own *offer* of himself therein, Isa. xlv. 22.

Q. 13. Can there be an embracing, or receiving, without a previous *giving*?

A. A man can receive [*margin take unto himself*] *nothing except it be given him from heaven*, John iii. 27.

Q. 14. What is the *faith* of the gospel-offer?

A. It is a *believing* that Jesus Christ, with his righteousness, and all his salvation, is by *himself*, offered to sinners, and to each of them in particular, Prov. viii. 4. John vii. 37.

Q. 15. When is the word of the gospel-offer savingly believed?

A. When it is powerfully applied by the Holy Spirit unto the soul in particular, as the *word* and *voice* of Christ *himself*, and not of men, 1 Thess. i. 5. and ii. 13.

Q. 16. How can we believe it is the *voice of Christ himself* in the offer, when Christ is now in heaven, and we *hear no voice from thence*?

A. The voice of Christ, sounded in his written word, is *more sure* than a voice from heaven itself, 2 Pet. i. 18. 19; and it is *this* voice of Christ in the word, that is the *stated ground* of faith, Rom. i. 16, 17.

Q. 17. *How* is Christ offered in the gospel?

A. [*Freely*], as well as *fully*, Rev. xxii. 17.

Q. 18. *To whom* is he offered?

A. [*To us*] sinners of mankind, as such, Prov. viii. 4.

Q. 19. Have we any *natural inclination* to embrace the gospel-offer?

A. No : the Spirit doth [*persuade*] us thereunto, 2 Cor.

v. 11.

Q. 20. Will *moral suasion*, or arguments taken from the promises and threatenings of the word, persuade any to embrace Christ ?

A. No : the *enticing words of men's wisdom* will not do : nothing less will be sufficient than the *demonstration of the Spirit*, that so our faith may not stand in the wisdom of men, but in the power of God, 1 Cor. ii. 4, 5.

Q. 21. Have we any *ability* of our own to believe in Christ, or to embrace him ?

A. No : the Spirit of faith doth [*enable us*] thereunto, 2 Cor. iv. 13.

Q. 22. By what means doth the Spirit persuade and enable us to embrace Christ ?

A. By [*convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills*].

Q. 23. What is the object of the [*convincing*] work of the Spirit ; or what doth he convince us of ?

A. [*Of our sin and misery*], Acts ii. 37.

Q. 24. What [*sin*] doth the Spirit convince us of ?

A. Both of *original* and *actual* sin, Mark viii. 21. particularly of unbelief, John xvi. 9.

Q. 25. What is the [*misery*] he convinces us of ?

A. Of the misery of losing communion with God, 2 Cor. vi. 14, 15. ; and being under his wrath and curse, in time, and through eternity, Isa. xxxiii. 14.

Q. 26. How doth the Spirit convince of sin and misery ?

A. By the law, Rom. iii. 20. *By the law is the knowledge of sin.*

Q. 27. What knowledge of sin have we by the law ?

A. By the *precept* of the law, we have the knowledge of the *evil nature* of sin, Rom. vii. 7. and by the *threatening*, the knowledge of the *guilt* and *desert* of it, Gal. iii. 10.

Q. 28. In what *capacity* doth the Spirit convince of sin by the law ?

A. As a *spirit of bondage* working fear, Rom. viii. 15.

Q. 29. Have all had an *equal measure* of this kind of conviction, who have been persuaded to embrace Christ ?

A. No ; some have had more, and some less, as in the instances of Paul and Lydia, Acts ix. 6, 9. compared with chap. xvi. 14.

Q. 30. What *measure* of conviction by the law, is requisite for such as are come to full ripeness of age?

A. Such a measure as to let them see, that they are sinners by nature, both in heart and life; that they are lost and undone under the curse of the law, and wrath of God; and that they are utterly incapable to recover themselves, as being legally and spiritually dead, Rom. vii. 9.

Q. 31. Why is such a measure as this, of legal conviction, requisite in the adult?

A. Because otherwise they would never see the need they stand in of Christ as a Saviour, either from sin or wrath, Matth. ix. 12, 13.

Q. 32. Is this measure of conviction necessary, as a *condition* of our *welcome* to Christ, or as a *qualification* *fitting* us to believe on him?

A. No: but only as a *motive*, to excite us to make use of our privilege of free access unto him, Hos. xiv. 1. "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity."

Q. 33. Have not some been under deep legal convictions, and yet never effectually called?

A. Yes: Judas went to *hell* under a load of this kind of conviction, Matth. xxvii. 3, 4, 5.

Q. 34. Is not the [*enlightening our minds in the knowledge of Christ*], a mean of persuading and enabling us to embrace him?

A. Yes: for, "how can they believe in him of whom they have not heard?" Rom. x. 14.

Q. 35. What is the subject of the Spirit's [*enlightening*]?

A. [*Our minds*] or understandings, which are the eyes of the soul, Eph. i. 18. "The eyes of your understanding being enlightened," &c.

Q. 36. What is the *object* of this *enlightening*, or that wherein we are enlightened?

A. It is [*in the knowledge of Christ*], Phil. iii. 8.

Q. 37. Who is the *author* of saving illumination in the knowledge of Christ?

A. The Holy Spirit, who is therefore called, "the Spirit of wisdom and revelation in the knowledge of him," Eph. i. 17.

Q. 38. What *case* is the *mind* in, before it be enlightened by the Spirit?

A. In gross darkness and ignorance, as to the *things of the Spirit of God*, 1 Cor. ii. 14. Eph. v. 8.

Q. 39. What is it in *Christ* that the Spirit enlightens the mind in the knowledge of?

A. In the knowledge of his person, righteousness, offices, fulness, &c. John xv. 26. says Christ of the Spirit, "He shall testify of me."

Q. 40. What are the *distinguishing properties* of saving illumination?

A. It is of an humbling, Job xlii. 5, 6. sanctifying, John xvii. 17. transforming, 2 Cor. iii. 18. and growing nature, Hos. vi. 8.

Q. 41. What is the *necessity* of this illumination, in order to the embracing of Christ?

A. Because, without it, there can be no discerning of his matchless excellency, inexhaustible sufficiency, and universal suitableness, the saving knowledge of which is necessary to the comfortable embracing of him, Psal. ix. 10. "They that know thy name, will put their trust in thee."

Q. 42. By what *means* doth the Spirit enlighten the mind in the knowledge of Christ?

A. By the means of the gospel, Rom. x. 17.

Q. 43. Doth not the [*renewing our wills*] accompany the illumination of our minds?

A. Yes: when "the Lord shall send the rod of his strength out of Zion," there shall be a "willing people in the day of his power," Psal. cx. 2, 3.

Q. 44. Wherein *consists* the *renovation* of the *will*?

A. In working a new inclination or propensity therein to good, and a fixed aversion to that which is evil, Ezek. xxxvi. 26.

Q. 45. Doth the Spirit use any *violence*, or *compulsion* upon the *will*, in the renovation thereof?

A. No: he makes us *willing* in the day of his power, Psal. cx. 3.

Q. 46. What is the *natural disposition* of the *will* before it be renewed?

A. It is wicked and rebellious, full of enmity against Christ, and the way of salvation through him, John v. 40.

Q. 47. Can any man *change* or *renew* his own *will*?

A. No more than the *Ethiopian* can *change his skin*, or the *leopard his spots*, Jer. xlii. 23.

Q. 48. What *necessity* is there for renewing the *will*, in order to the embracing of Christ?

A. Because, till this be done, the natural *ill will*, that is in sinners against Christ, *in all his offices*, will be retained, 2 Cor. v. 17.

Q. 49. Wherein appears the *ill will* which sinners bear unto Christ as a *Prophet*?

A. In the conceit of their own wisdom, Prov. i. 22. and slighting the means of instruction, chap. xxvi. 12.

Q. 50. How do they manifest their aversion to him as a *Priest*?

A. In *going about to establish their own righteousness*, and refusing to submit themselves unto the *righteousness of God*, Rom. x. 3.

Q. 51. How do they manifest their opposition to him as a *King*?

A. In their hatred of holiness, love to sin, and saying upon the matter, concerning him, "We will not have this man to reign over us," Luke xix. 14.

Q. 52. Who are the only persons that are effectually called?

A. All the elect, and they only, Acts xiii. 48.—"As many as were ordained to eternal life, believed *."

Q. 53. What may we learn from the doctrine of effectual calling.

A. That "the gifts and calling of God are without repentance," Rom. xi. 29. : that "all things work together for good—to them that are called according to his purpose," Rom. viii. 28. ; and that it is our duty to "walk worthy of God, who hath called us unto his kingdom and glory," 1 Thess. ii. 12.

QUEST. 32. *What benefits do they that are effectually called partake of in this life?*

ANSW. They that are effectually called, do, in this life, partake of justification, adoption, sanctification, and the several benefits, which, in this life, do either accompany or flow from them.

* *Larger Catechism*, Q. 68.

Q. 1. "What special [*benefits*] do the members of the "invisible church (or such as are effectually called), enjoy "by Christ."

A. They "enjoy union and communion with him, in "grace and glory, Eph. ii. 5, 6." *

Q. 2. "What is the communion in grace, which the "members of the invisible church have with Christ?"

A. It "is their partaking of the virtue of his mediation, "in their justification, adoption, sanctification, and what- "ever else in this life, manifests their union with him, "1 Cor. i. 30." †

Q. 3. How are all these benefits *connected* with effectual calling?

A. By a connection established in the eternal purpose and counsel of God, wherein all these blessings or benefits were sweetly linked together, Rom. viii. 30. "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

Q. 4. What is the *connection* betwixt *effectual calling* and *justification*?

A. In effectual calling, sinners, being united to Christ by faith, have thereby communion with him, in his righteousness, for justification, Phil. iii. 9.

Q. 5. How is *adoption* *connected* with effectual calling?

A. In virtue of the union which takes place in effectual calling, believers stand related to Christ, as having a *new* kind of *interest* in God as *his Father*, and consequently, *their Father* in him, according to John xx. 17. "I ascend to my Father, and your Father:" and, Eph. i. 3. "Blessed be the God and Father of our Lord Jesus Christ."

Q. 6. What is the *blessed effect* of this new kind of interest, which Christ, as the head of the body, hath in God as his Father?

A. That, by the Spirit of adoption, we may call God our Father, in the right of Jesus Christ, our elder brother, Rom. viii. 15.—"Ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Q. 7. How is effectual calling *connected* with *sanctification*?

A. In virtue of the union, which takes place in effectual calling, believers are related to Christ as the *Lord their*

* *Larger Cat.* Q. 65.

† *Ibid.* Q. 69.

strength, their quickening, and influencing head, "who of God is made unto them—sanctification," 1 Cor. i. 30.

Q. 8. What is the connection betwixt effectual calling and a *blessed death*.

A. In effectual calling, believers are united to Christ, by an union that cannot be dissolved by death, Rom. viii. 38, 39.

Q. 9. What is the connection betwixt effectual calling and an *happy resurrection*?

A. In effectual calling, sinners are united to Christ, as a living and exalted Head, and therefore their happy resurrection is absolutely secured in him, because he is "risen from the dead, and become the first fruits of them that slept," 1 Cor. xv. 20.

Q. 10. What *improvement* should we make of this sweet connection that is betwixt all these benefits whereof the effectually called are partakers?

A. We ought, through grace, in the use of all the means and ordinances of God's appointment, to give all diligence to make our calling and election sure: that having the knowledge of our justification and adoption, by our sanctification, we may have the comfortable prospect of an happy death, and glorious resurrection, 2 Pet. i. 10, 11.

QUEST. 33. *What is justification?*

ANSW. Justification is an act of God's free grace; wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone.

Q. 1. From whence is the word [*justification*] borrowed?

A. Being a *law-word*, it is borrowed from courts of justice among men, when a person arraigned is *pronounced righteous*, and, in court, openly *absolved*.

Q. 2. How doth it appear, that justification denotes an *act of jurisdiction*, and not an *inward change* upon the soul?

A. From its being opposed to *condemnation*, which all own to consist not in the *infusing* of *wickedness* into a person, but in *passing sentence* upon him, according to the *desert* of his crime, Psal. cix. 7.

Q. 3. What is it then to *justify* a person?

A. It is not to *make* him righteous, but to *declare* him to be so upon a law ground, and trial of a judge, Isa. xliii. 9, 26.

Q. 4. Who is the *author*, or *efficient cause*, of our justification?

A. It is God himself, for *it is God that justifieth*, Rom. viii. 33.

Q. 5. Whether is it God *essentially*, or *personally* considered?

A. God *essentially* considered, in the *person* of the *Father*, is the *justifier*, in respect of judiciary power and authority, Rom. iii. 26. ; and our Lord Jesus Christ, in respect of the dispensation, or exercise of that power, Acts v. 31.

Q. 6. In what respect is the *Spirit* said to justify, 1 Cor. vi. 11.

A. As the *applier* of the blood or righteousness of Christ, whereby we are justified, Tit. iii. 5.

Q. 7. In what *state* is a sinner *before* justification?

A. In a state of sin and guilt, Rom. iii. 9. and consequently in a state of wrath and condemnation, Gal. iii. 10.

Q. 8. How can God justify the *ungodly*?

A. Every elect sinner, however ungodly in himself, yet, upon union with Christ, has communion with him in his righteousness, and on this account he is justified, Isa. xlv. 25. "In the Lord shall all the seed of Israel be justified."

Q. 9. Why have elect sinners communion with Christ in his righteousness, upon their union with him?

A. Because their sins having been imputed unto him from eternity, he became *legally one* with them, transferring their debt on himself, and undertaking to pay the same, Isa. liiii. 6. ; wherefore, upon union with him by faith, his perfect satisfaction is imputed to them, as if they had made it themselves, 2 Cor. v. 21.

Q. 10. Why is justification called an *[act]*?

A. Because, like the sentence of a judge, it is *completed at once*, and not carried on gradually like a work of time, Deut. xxv. 1.

Q. 11. What is the *moving cause* of justification, or what kind of an *act* is it?

A. It is *[an act of God's free grace]*, Rom. iii. 24. "Be-

ing justified freely by his grace, through the redemption that is in Jesus Christ."

Q. 12. How can *free grace* be the moving cause of our justification, when it is "through the redemption that is in Jesus Christ?"

A. Because the redemption that is in Christ, is the *channel* through which justifying grace runs *freely* unto us, Eph. i. 7.

Q. 13. What are the *constituent parts* of justification?

A. They are *two*; that [*wherein he pardoneth all our sins*], Rom. vi. 7.; and that, wherein he [*accepteth us as righteous in his sight*], Eph. i. 6.

Q. 14. What is the *pardon* of sin?

A. It is God's absolving the sinner from the condemnation of the law, on account of Christ's satisfaction for sin, Rom. viii. 1.

Q. 15. Why is the pardon of sin *set before* the accepting us as righteous in the *answer*?

A. Because, till the sentence of the broken law be dissolved by pardon, it is impossible that our persons can be accepted, or any blessing of the covenant conferred upon us, Heb. viii. 10—13.; where, after a great many other promised blessings, it is added, ver. 12. "FOR I will be merciful to their unrighteousness, &c." intimating, that the pardon of sin led the way to other covenant blessings.

Q. 16. What is it *in sin* that pardon removes?

A. The *guilt* of it, which is a person's actual obligation, or liableness to eternal wrath, on account thereof, Eph. ii. 3.

Q. 17. Can the guilt of sin ever *recur* upon a pardoned person?

A. No: the obligation to punishment, being once taken off, can never recur again; because "there is no condemnation to them that are in Christ Jesus," Rom. viii. 1.

Q. 18. Will after sinning *revoke* a former pardon?

A. No: after sinning may provoke the Lord to withdraw the *sense* of former pardon, but can never revoke the pardon *itself*; because "The gifts and calling of God are without repentance," Rom. xi. 29.

Q. 19. What *sins* are pardoned in justification?

A. [*All our sins*], whatsoever, Psal. ciii. 3. "Who forgiveth *ALL* thine iniquities."

Q. 20. How are sins *past* and *present* pardoned?

A. By a *formal* remission of them, Psal. xxxii. 5. "Thou forgavest the iniquity of my sin."

Q. 21. How are sins *to come* pardoned?

A. By securing a *not-imputing* of them as to the guilt of eternal wrath, Rom. iv. 8. "Blessed is the man to whom the Lord will not impute sin."

Q. 22. If a *not-imputing* of eternal wrath, as to future sins be secured, why do the saints *pray* for the *pardon* of them when committed?

A. Because the *guilt* or *liableness* to *fatherly anger*, is contracted by the commission of them; and therefore they *pray* for the removal of that guilt, Psal. li. 12. "Restore unto me the joy of thy salvation."

Q. 23. Is *repentance* a *condition* of pardon?

A. No: because this would be to bring in works into the matter of our justification before God, quite contrary to *scripture*, which tells us, that "a man is not justified by the works of the law, but by the faith of Jesus Christ, Gal. ii. 16."

Q. 24. How do you *prove*, that repentance hath not the same *interest* with faith in our justification?

A. From this, that in scripture we are frequently said to be *justified by faith*, but *never* said to be *justified by repentance*.

Q. 25. Is it not affirmed in our *Confession*, 'that *repentance* is of such necessity to all sinners, that none may expect pardon without it?'†

A. The meaning is, that repentance is such an *inseparable concomitant* of pardon, that no *pardoned* person continues to be *impenitent*, 2 Sam. xii. 13. Matth. xxvi. 75.

Q. 26. If none can expect pardon, without expecting repentance along with it; will it not therefore follow, that repentance is a *condition* of pardon?

A. Not at all; for if repentance cannot so much as have the least *instrumentality* in pardon, it can never be the *condition* thereof, nor have the smallest *casual influence* thereupon.‡

Q. 27. How doth it appear that repentance hath not the least *instrumentality* in pardon?

† Chap. xv. § 3. ‡ Chap. xv. § 3. "Repentance" is "not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof."

A. It appears evidently from this, that *faith* is the *sole instrument* of receiving Christ and his righteousness; without receiving of which, there can be no pardon, John viii. 24.—“If ye believe not that I am he, ye shall die in your sins.”

Q. 28. Doth God any more in justification, than freely to pardon all our sins?

A. Yes: he likewise [*accepteth us as righteous in his sight*], Eph. i. 6.

Q. 29. Why is the *accepting us as righteous* joined with *pardon* in justification?

A. Because, though among men, a criminal may be pardoned, and neither declared righteous, nor received into favour; yet it is not so with God, for, whom he forgives, he both accounteth their persons righteous in his sight, and receives them into perpetual favour, Rom. v. 8, 9, 10.

Q. 30. How can a holy and righteous God, whose judgement is according to truth, accept sinners as righteous, without a perfect righteousness?

A. He accepts them as *righteous* [*only for the righteousness of Christ*], which is perfect, and becomes *truly theirs* through *faith*, Jer. xxiii. Isa. xlv. 24.

Q. 31. By what *right* doth the surety righteousness become *theirs*?

A. By the right of a free gift received, and the right of communion with Christ.

Q. 32. How doth it become theirs by the right of a gift received?

A. In as much as Christ's righteousness being made over in the gospel, as God's gift to sinners, it is by faith actually claimed and received; hence called the *GIFT of righteousness*, Rom. v. 17.

Q. 33. How doth Christ's surety righteousness become theirs by right of communion with him?

A. Inasmuch as sinners being united to him by faith, have thereby communion or a common interest with him in his righteousness, Phil. iii. 9.

Q. 34. When is it then, that, according to truth, God accepts us as righteous in his sight?

A. When Christ's surety righteousness is actually reckoned ours, and we made the *righteousness of God* IN HIM, 2 Cor. v. 21.; upon this account precisely, and no other, are we

accepted of God, as *righteous*; *the righteousness of GOD* being UPON *all them that believe*, Rom. iii. 22.

Q. 35. What is the *matter* of our justification, or that for which we are justified?

A. The RIGHTEOUSNESS of Christ *only*; hence is he called, "The Lord our Righteousness," Jer. xxiii. 6.

Q. 36. Wherein doth [*the righteousness of Christ*] consist?

A. In the *holiness* of his *human nature*, his *righteous life*, and *satisfactory death*. *

Q. 37. Can law or justice reach the person, who is under the covering of the surety righteousness?

A. By no means: for, "Who shall lay any thing to the charge of God's elect?—It is Christ that died, yea, rather, that is risen again," Rom. viii. 33, 34.

Q. 38. Is the righteousness of Christ *meritorious* of our justification?

A. Yes: because of the infinite dignity of his person: for, though he "took upon him the form of a servant, yet, being in the form of God, thought it no robbery to be equal with God, Phil. ii. 6, 7.

Q. 39. How is the righteousness of Christ *commonly divided*?

A. Into his *active* and *passive* obedience.

Q. 40. What is his *active* obedience?

A. The holiness of his nature and righteousness of his life, in full and perfect conformity to the whole law, without the least failure, either of parts or degrees of obedience unto the end, Matth. v. 17, 18.

Q. 41. What is his *passive* obedience?

A. His *satisfaction for sin*, by enduring the *infinite execution* of the *curse*, upon him in his *death*, Gal. iii. 13. to the full compensation of all the injuries done to the honour of an *infinite* God, by all the sins of an elect world, Eph. v. 2.

Q. 42. Why doth his satisfactory death get the name of *obedience*, Phil. ii. 8. as well as his righteous life?

A. Because his sufferings and death were entirely voluntary, and in most profound submission to the commandment, which he had received of his Father, John x. 18.

Q. 43. What is the *formal cause* of our justification, or that whereby Christ's righteousness is made ours?

* See these explained on Q. 20. entitled, *Of the Covenant of Grace*.

A. It is its being [*imputed to us*], Rom. iv. 6.

Q. 44. What is it to *impute* Christ's righteousness unto us?

A. It is God's *accounting* or *reckoning* it unto us, as if we had obeyed the law, and satisfied justice in our own persons, and dealing with us accordingly, Rom. viii. 4. 2 Cor. v. 21.

Q. 45. Upon what *ground* or foundation is Christ's righteousness imputed to us?

A. Upon the ground of his *representing* us from eternity, and our union with him in time, Isa. liii. 5.

Q. 46. What necessity is there for the *imputation* of Christ's *passive* obedience?

A. Because, without the imputation thereof, we could have no legal security from eternal death, Rom. v. 9.

Q. 47. What necessity is there for the *imputation* of Christ's *active* obedience?

A. Because, without the imputation thereof, we could have no *legal title to eternal life*, Rom. vi. 23.

Q. 48. If Christ, *as man*, gave obedience to the law for *himself* how can his *active* obedience be *imputed* to us?

A. Though the *human nature*, *abstractly* considered, be a creature, yet, never subsisting *by itself*, but in the person of the Son of God, the acts of obedience performed therein, were never the acts of a *mere man*, but of him who is *God-man*, Mediator: and consequently acts of obedience, not for himself, but for us, Gal. iv. 4, 5.

Q. 49. If Christ's active obedience be *imputed* to us, are we not *loosed* from any *obligation* to give obedience to the law in our *own persons*?

A. We are only loosed from an obligation to yield obedience to the law as a *covenant of works*, but not loosed from obedience thereunto as a *rule of life*, Gal. ii. 19.

Q. 50. Whether is the righteousness of Christ *itself* imputed to us, or only in its *effects*?

A. As the guilt *itself* of Adam's *first sin* is imputed to all his posterity, whereby judgement comes upon all men to *condemnation*; so, the righteousness of Christ *itself* is imputed to all his spiritual seed, whereby the *free gift* comes upon them all unto *justification of life*, Rom. v. 18.

Q. 51. What is the difference betwixt the imputation

of our *sins* to Christ, and the imputation of *his righteousness* to us?

A. Our sins were imputed to Christ as our Surety, only for a time, that he might *take them away*; but his righteousness is imputed to us to *abide with us for ever*, hence called an *everlasting righteousness*, Dan. ix. 24.

Q. 52. Why are we said to be pardoned and accepted [only] for the righteousness of Christ?

A. Because a sinner can have no *other* plea before God, for pardon and acceptance, but Christ's *fulfilling all righteousness*, as the only condition of the covenant, Isa. xlv. 24.

Q. 53. What is the *instrumental cause* of our justification?

A. It is *twofold*; namely, *external* and *internal*.

Q. 54. What is the *external instrumental cause*?

A. The GOSPEL; because therein is the righteousness of God revealed, and brought near to us as a free *gift*, Rom. i. 17. v. 17. and x. 8.

Q. 55. What is the *internal instrumental cause* of our justification?

A. It is [FAITH], Rom. x. 10.

Q. 56. Why is faith the *instrument* of our justification?

A. To shew that our justification is wholly of grace; it being the nature of faith to *take the gift of righteousness* freely, *without money*, and *without price*; "Therefore it is of faith, that it might be by grace," Rom. iv. 16.

Q. 57. What then is the *instrumentality* of faith in our justification?

A. It is no more than to be the *hand* that *receives* and *applies* the righteousness of Christ, whereby we are justified*.

Q. 58. Is the *grace of faith*, or any *act* thereof, imputed to a sinner for justification?

A. No; for, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness;" Rom. iv. 5.

* Larger Cat. Q. 72. "Faith justifies a sinner in the sight of God, not because of those other graces, which do always accompany it, or of good works that are the fruits of it, Gal. iii. 12; nor as if the grace of faith, or any act thereof, was imputed to him for his justification, Rom. iv. 5; but only as it is an instrument, by which he receiveth and applieth Christ and his righteousness, John i. 12."

Q. 59. What is the *difference* between *saving* faith, and *justifying* faith?

A. *Saving faith* receives and rests upon Christ in *all his offices*, as “of God made unto us wisdom, and righteousness, and sanctification, and redemption;” but *justifying faith* receives and rests upon him, more particularly, in his *priestly office*, for pardon and acceptance, on account of his meritorious righteousness, Phil. iii. 9. “And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”

Q. 60. Why is the righteousness of Christ said to be received by *faith* [alone]?

A. That *works* may be wholly excluded from having any share in our justification, less or more, Rom. iii. 28. “Therefore we conclude, that a man is justified by faith, without the deeds of the law.”

Q. 61. If good works have no influence upon our justification, of what use are they to the justified?

A. Though they cannot justify us before God, yet they are good “*evidences*” of our justification, being “the fruits” of a true and lively faith, James ii. 18.” they “adorn” the profession of the gospel, Tit. ii. 11, 12.; stop the “mouths of adversaries, 1 Pet. ii. 15.; and glorify God, John xv. 8.†”

Q. 62. If faith’s *receiving* of Christ’s righteousness justify us, doth not *faith* justify as a *work*?

A. It is not properly the *receiving*, or any other act of faith, that justifies us, but the *righteousness* of Christ RECEIVED, Rom. iii. 22.; even as it is not the *band* that nourishes us, but the *food* which we take thereby.

Q. 63. If we are justified by faith alone, why is it said, James ii. 4. “That by works a man is justified, and not by faith only?”

A. This is to be understood of justifying, or evidencing the *reality* of our *faith before men*, and not of justifying our *persons before God*.

Q. 64. When is it that God justifies the ungodly?

A. “Though from eternity God *decreed* to justify all “the elect,” yet “they are not” *actually* “justified, until

† Conf. ch. xvi. sect. 2.

“ the Holy Spirit doth, in due time, apply Christ” and his righteousness “ unto them, Tit. iii. 5—7. †”

Q. 65. How were believers, under the Old Testament, justified?

A. “ Their justification was, in all respects, the *same* with “ the justification of believers, under the New Testament, Gal. iii. 9. Heb. xiii. 8. ‡”

Q. 66. What may we learn from this *important* doctrine of justification?

A. That all ground of pride and boasting is taken away from the creature, Rom. iii. 27. : that faith itself, by laying hold upon the surety righteousness without us, is nothing else but a *solemn declaration* of our poverty and nakedness; and that therefore it is our duty, to glory only in Christ Jesus, saying, “ surely—in the Lord have we righteousness and strength,” Isa. xlv. 24.

QUEST. 34. *What is adoption?*

ANSW. Adoption is an act of God’s free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q. 1. What doth the word [*adoption*] signify among men?

A. It signifies the taking of a *stranger* into a family, and dealing with him, as if he were a *child* or *heir*.

Q. 2. What is the *difference* between adoption, as it is an *act of God*, and as it is a *deed of men*?

A. Men generally adopt but *one* into their family, and they do it on account of some amiable properties, or qualifications, they discern in the adopted; but God adopts *many* into his family, and that, not upon the account of any thing commendable in them, but merely out of his own free and unmerited love, Eph. i. 5.

Q. 3. How many *kinds* of adoption do the *scriptures* speak of?

A. *Two* kinds; namely, *general* and *special*.

Q. 4. What is meant by *general* adoption?

A. It is the erecting of a certain indefinite number of

† Conf. ch. xi. sect. 4.

‡ Ibid. sect. 6.

mankind, into a *visible church*, and entitling them to all the privileges thereof, Rom. ix. 4.

Q. 5. What is the outward *seal*, or *badge*, of this general adoption?

A. It is *baptism*; which comes in the room of *circumcision* under the Old Testament, Eph. iv. 5.

Q. 6. What is to be understood by *special* adoption?

A. It is a sovereign and free translation of a sinner of mankind, from the family of *hell*, or *Satan*, into the family of *heaven*, or *household of God*, Eph. ii. 19.; with an investiture into all the privileges of the sons of God, 1 John iii. 1.

Q. 7. By whose *act* and *authority* is this *translation* accomplished?

A. By the *act* and *authority* of God, Father, Son, and Holy Ghost.

Q. 8. What is the *act* of the *Father* in this matter?

A. He hath "predestinated us unto the adoption of children to himself, according to the good pleasure of his will," Eph. i. 5.

Q. 9. What is the *act* of the *Son* in this *special* adoption?

A. In consequence of his purchasing the sinner by the price of his blood, he actually gives the power, right, or privilege to become a child of God, in the day of believing, John i. 12.

Q. 10. What is the *act* of the *Holy Ghost*?

A. He comes in Christ's name, takes possession of the person, and dwells in him, as a *Spirit of adoption*, teaching him to cry, *Abba, Father*, Rom. vii. 15.

Q. 11. Why is this *translation* into the family of God, called [*an act*]?

A. Because it is done *at once*, Jer. iii. 19.

Q. 12. Why called an *act* of [*God's free grace*]?

A. Because the adoption of any of mankind into the household of God, flows entirely from his own *free love* and *favour*, Eph. i. 5. they being all of them, *wretched, miserable, poor, blind, and naked*, Rev. iii. 17.

Q. 13. What is the *difference* between *good angels* being called the *sons of God*, Job xxxviii. 7. and *believers* there being so called, 1 John iii. 1.?

A. Good angels are called the sons of God, because they were *created immediately* by him; but *believers* are so called,

because they are *adopted* by him into his family, Rom viii.

15.

Q. 14. Why are we said in adoption, to be [*received into the number of the Sons of God*] ?

A. Because the family of God, from among men, consists of a *certain definite number* of mankind, which can neither be augmented nor diminished, John xvii. 2, 9, 12. and vi. 39.

Q. 15. By what means, or *instrument*, doth God receive any of mankind into his family ?

A. By the means and instrumentality of *faith*, Gal. iii.

26. "Ye are all the children of God by faith in Christ Jesus."

Q. 16. What *connexion* is there between *faith in Christ Jesus*, and our being *the children of God* ?

A. Faith unites us to Christ, and acquiesces in the redemption purchased by him as the meritorious cause of our adoption, Gal. iv. 4, 5. "God sent forth his Son—to redeem them that were under the law, that we might receive the adoption of sons."

Q. 17. Since adoption is an act of translation, from the family of *Satan* to the family of *God*, to whom is it intimated ?

A. To the angels in heaven; and sometimes to the *adopted themselves*.

Q. 18. How is it intimated to the *angels* in heaven ?

A. It is probable that it is intimated to them by *immediate revelation*, Luke xv. 10. "There is joy in the presence of the angels of God, over one sinner that repenteth."

Q. 19. *How* is it intimated to the *adopted themselves* ?

A. By the *Spirit itself* bearing witness with their spirit that they are the children of God, Rom. viii. 16.

Q. 20. Is there any intimation hereof made unto *Satan* ?

A. No; but he cannot miss to know, when he is spoiled of his goods, and the lawful captive delivered, Mark ix. 26.

Q. 21. When sinners of mankind are adopted, and inrolled into the family in heaven, is their NAME changed ?

A. Yes: as the wife's name is sunk into her husband's, so the *former name* of the adopted is sunk into Christ's *new name*, Rev. iii. 12.—"I will write upon him my new name."

Q. 22. What was the *former*, and what is the *present* name of the adopted children of God?

A. Their *former name* was, "strangers and foreigners;" their *present name* is, "fellow citizens with the saints, and of the household of God," Eph. ii. 19. : their *former name* was *guilty and condemned*; their *present name* is, "the Lord our righteousness," Jer. xxxiii. 16. ; their *former name* was, that they "were without Christ, having no hope, and without God in the world," Eph. ii. 12. ; their *present name* is, *Jehovah Shamma*, the Lord is there, Ezek. xlvi. 35.

Q. 23. Why is Christ's name put upon them, called his *new name*?

A. Because it is a name that shall never *wax old*, or *vanish away*, Heb. viii. 13.

Q. 24. *Whence come they* by this new name?

A. When Christ gives them the *white stone* of pardon, he, at the same time, gives them, in that *stone*, the *new name* of being the *sons of God*; which name "no man knoweth, saving he that receiveth it," Rev. ii. 17.

Q. 25. What are the [*privileges*] which the sons of God are invested with?

A. Among others, they are invested with great dignity, glorious liberty, a title to the whole inheritance, boldness of access to God as a Father, and his fatherly chastisement, or correction *.

Q. 26. What is the *great dignity* or *honour* to which they are advanced?

A. To the dignity of being "kings and priests unto God," Rev. i. 9. or "a royal priesthood," 1 Pet. ii. 9.; to feast on Christ their *passover sacrificed* for them, 1 Cor. v. 7.

Q. 27. Wherein consists "the glorious liberty of the children of God," mentioned, Rom. viii. 21.?

A. Not only in a freedom from the guilt and dominion of sin, the curse of the law, the tyranny of Satan, and sting of death, John viii. 36. : but in a filial and reverential *obedience*, flowing from a principle of faith and love in-laid in the soul, Gal. v. 6.

Q. 28. Whereupon is their title to the inheritance founded?

A. Upon their being Christ's—"and heirs according to the promise," Gal. iii. 29.

* *Confession of Faith*, chap. xii.

Q. 29. What is the inheritance which the adopted children of God are heirs of "according to the promise?"

A. They are *HEIRS* of the righteousness which is by faith, Heb. xi. 7. ; heirs of the grace of life, 1 Pet. iii. 7. ; heirs of salvation, Heb. i. 14. ; and, which comprehends all, they are heirs of God, and joint heirs with Christ, Rom. viii. 17.

Q. 30. What doth their boldness of access to God, as their Father, include in it?

A. A firm persuasion of the power, love, and faithfulness of a promising God, Rom. iv. 20, 21. and an assured expectation of success at his hand, 1 John v. 14.

Q. 31. What are the *grounds* of this boldness?

A. The *righteousness* of Christ apprehended by faith Psal. lxxxiv. 9. and his prevalent *intercession* within the veil, 1 John ii. 1.

Q. 32. *Whence* is it that God *chastises* adopted children?

A. Because he *loves* them, Heb. xii. 6. "Whom the Lord loveth, he chasteneth."

Q. 33. *Wherewith* doth he chastise them?

A. Sometimes with the rod of *outward affliction*, of various kinds, Psal. xxxiv. 19. ; and sometimes with the rod of *desertion*, Psal. xxx. 7.

Q. 34. For *what end* doth he thus chastise them?

A. For their *profit*, that they may be "partakers of his holiness, Heb. xii. 10.

Q. 35. How ought the children to *behave* under the chastisement of their Father?

A. They ought neither to "despise the chastening of the Lord, nor faint when they are rebuked of him," Heb. xii. 5.

Q. 36. What are the *marks or evidences* of the adopted children of God?

A. They will resemble their Father, 1 John iii. 2. ; they know their Father's voice, John x. 4. ; affect their Father's company, Rom. viii. 15. ; are deeply concerned for his absence, Job xxxiii. 3. ; and out of love to him that *begat*, they have great love to all them that are *begotten of him*, 1 John v. 1.

QUEST. 35. *What is sanctification?*

ANSW. Sanctification is the work of God's free grace, whereby we are renewed in the

whole man, after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. 1. What is it for one to be SANCTIFIED?

A. It is to be made a *saint*, or a holy person, set apart for a holy use, 1 Thess. v. 2, 3.

Q. 2. Can any sinner *sanctify himself*?

A. No: we can defile, but cannot purify ourselves, Job xiv. 4.

Q. 3. *Whose work* is it to sanctify?

A. It is the special work of the Spirit of God, 2 Thess. ii. 13.

Q. 4. Do any of mankind sinners *deserve* that God should sanctify them?

A. No: there are none of them that can deserve any thing at the hand of God, but to be left to perish eternally in their sin and pollution, because *they are altogether become filthy: there is none of them that doeth good, no not one*, Psal. xiv. 3.

Q. 5. What *moves* God to sanctify a sinner?

A. His own free grace and *good pleasure*, Phil. ii. 13.

Q. 6. Are not justification, adoption, and sanctification, *linked inseparably together*?

A. Yes: they that are justified are adopted; and they that are justified and adopted, are sanctified and glorified, Rom. viii. 30.

Q. 7. In what respects are *justification* and *sanctification* inseparably joined and linked together?

A. In the decree of God, Rom. viii. 30.; in the promise of God, Psal. cx. 3.; in the end of Christ's death, Tit. ii. 14.; in the offices of Christ, 1 Cor. i. 30.; in the gospel-call and offer, 2 Tim. i. 9.; 1 Thess. iv. 7.; and in the experience of all believers, Phil. iii. 8, 12.

Q. 8. Though they be inseparably linked together, are they not carefully to be *distinguished*?

A. Yes: for the confounding of justification and sanctification, lays the foundation of many errors both in principle and practice: and the want of a clear uptaking of the *difference* between these *two*, contributes to encumber the believer in his exercise, and to make him go with a

bowed down back ; whereas the distinct knowledge hereof, would free him from that bondage, John viii. 32.

Q. 9. Wherein do *justification* and *sanctification* DIFFER ?

A. They *differ* in many respects : particularly in their *matter, kind, form, properties, subjects, order, extent, ingredients, evidence* ; in their *relation* to the *law* : their *relation* to *Christ's offices* ; and their *use* to *believers*.

Q. 10. Wherein do they differ in their *matter* ?

A. The *matter* of *justification* is the *righteousness* of *Christ* ; but the *matter* of *sanctification* is the *fulness* of *Christ* communicated, or *grace* imparted from him, out of whose *fulness* we receive, and *grace* for *grace*, John i. 16.

Q. 11. How do they differ as to their *kind* ?

A. *Justification* makes a *relative*, *sanctification* a *real* change : the *first* changes a man's *state*, the *other* changes his *heart* and *life*, Ezek. xxxvi. 26.

Q. 12. How do they differ as to their *form*, or *manner* of *conveyance* ?

A. *Justification* is brought about by the *imputation* of *Christ's righteousness* to us ; *sanctification*, by the *implantation* of his *grace* in us.

Q. 13. How do they differ in their *properties* ?

A. *Justification* is *complete* and *perfect* at *first* ; but *sanctification* is carried on *gradually*, from less to more, until the soul be ripe for glory ; the *righteousness* of *justification* is strictly and properly *meritorious*, being the *righteousness* of *God*, whereby the *law* is not only fulfilled, but *magnified* : but the *righteousness* of *sanctification* is not so, being only the *righteousness* of a sinful creature, *imperfect* in degrees : *justification* is *equal* in all believers, but they are *not all equally* sanctified : hence in *God's family*, there are *little children*, 1 John ii. 12. ; and in his garden, *trees of different tallness*, or *height*, Psal. xcii. 12. compared with Zech. i. 8.

Q. 14. How do they differ in their *subjects* ?

A. *Christ himself*, and not the believer, is the subject of our justifying *righteousness* ; it is *inherently* in him who wrought it out perfectly for us : but the believer *himself* is the *subject* of the *righteousness* of *sanctification* ; it is *implanted* in him as a *new nature* ; whereas his justifying *righteousness* is not *in him* as a *nature*, but *on him* as a *robe* ; and hence it is said to be UPON all them that believe, Rom. iii. 22.

Q. 15. How do they differ in their *order*?

A. Although, as to *time*, they go hand in hand together; yet, as to the *order of nature*, justification goes *before* sanctification, as the *cause* before the *effect*, or as fire is before light and heat.

Q. 16. How do they differ as to their *extent*?

A. Justification, although it respect the *whole person*, yet it immediately terminates upon *conscience*, God's deputy, purging it from dead works, and pacifying it with the sprinkling of the blood of Christ; nothing giving *true peace* to *conscience*, but that which gave *full satisfaction* to *justice*: but by sanctification we are *renewed* in the *whole man*, Eph. iv. 23, 24.

Q. 17. How do they differ as to their *ingredients*?

A. The main ingredient in justification, is the *grace* and *love* of God *towards us*, manifested in pardoning and accepting us in Christ: whereas the main ingredient in sanctification is, *our gratitude* and *love to God*, flowing from his love to us, and appearing in our obedience and keeping his commandments, by virtue of his *Spirit put within us*, and *causing us to walk in his statutes*, Ezek. xxxvi. 27.

Q. 18. How do they differ as to *evidence*?

A. *Justification* is *evidenced* by our *sanctification*; for none can warrantably conclude they are justified by the righteousness of Christ, if they be not students of true holiness, and groaning under a body of sin and death: but sanctification *cannot be evidenced* by our justification; which being the hidden root of holiness under ground, doth not appear, except in lively actings of justifying faith, and other graces, which are internal branches of sanctification, sometimes inwardly discerned by the believer, and sometimes outwardly discovered to others by works, James ii. 18.

Q. 19. How do they differ in their *relation* to the *law*?

A. Justification has relation to the law, *as a covenant*, and frees the soul from it, Rom. vii. 4.; sanctification respects the law *as a rule*, and makes the soul breathe after conformity to it, and to delight in it after the inward man, Rom. vii. 22.; hence justification is a *judicial sentence*, absolving us from *law-debt*: sanctification a *spiritual change*, fitting us for *law duty*.

Q. 20. How do they differ in their *relation* to the *office* of *Christ*?

A. Justification springs from, and is grounded upon the *priestly office* of Christ, whereby he satisfied law and justice, as our Surety ; but sanctification proceeds from his *kingly office*, whereby he subdues us to his obedience, and writes his law in our hearts, Jer. xxxi. 33.

Q. 21. How do they differ in their *use* to *believers* ?

A. Justification gives a *title* to heaven and eternal life : sanctification gives a *meetness* for it : justification is God's *act*, pronouncing our persons righteous in Christ, and taking away the guilt of sin ; sanctification is the Spirit's *work* cleansing our nature, and taking away the filth of sin ; by the *former*, we are instated into the favour of God ; and by the *latter*, adorned with the *image* of God.

Q. 22. How may the work of sanctification be *distinguished* ?

A. Into *habitual* and *actual* sanctification.

Q. 23. What *call* you *habitual* sanctification ?

A. It is that [*whereby we are renewed in the whole man, after the image of God*], and so a renovation of the *nature*, Eph. iv. 24.

Q. 24. Can any have a *sanctified life*, who have not a *renewed nature* ?

A. No : for a *corrupt tree* cannot *bring forth good fruit*, Matth. vii. 18.

Q. 25. What is to be understood by [*the whole man*] that must be renewed ?

A. Both *soul* and *body* ; in all the powers of the one, and members of the other, 2 Cor. vii. 1. 1 Thess. v. 23.

Q. 26. What is the *difference* between the renewing of the whole man in *sanctification* ; and the *renewing* mentioned in *effectual calling* ?

A. The renovation in effectual calling is only *begun* ; but this of sanctification is *carried on* by *degrees*, till it be *perfected* in glory ; Phil. i. 6. *there*, the seed of grace is *sown* ; and, *here* it is *watered*, in order to growth : *there*, the *habit* is implanted, John i. 13. ; *here*, it is strengthened for exercise, Eph. ii. 10.

Q. 27. After *whose image* is the whole man renewed ?

A. [*After the image of God*] ; consisting in knowledge, righteousness, and holiness, Col. iii. 10. Eph. iv. 24.

Q. 28. Whose image do we bear, *before* we are renewed in the whole man ?

A. The image of the *first Adam* after the fall, having his nature corrupted, Gen. v. 3.

Q. 29. Can any be renewed in the whole man, without being united to the *second Adam*?

A. No: for we are not sanctified, but by *faith uniting* us to Christ, Acts xv. 9. and xxvi. 18. 1 Cor. i. 2.—*Sanctified in Christ Jesus.*

Q. 30. Though the believer be renewed [*in the whole man*], yet is any part of the new creature **WHOLLY** renewed?

A. The *two* contrary principles, of *grace* and *corruption*, are in the *sanctified*; being *together* in such sort, that in every *particular part*, where the one is the other is *there* also *beside* it: for, what we have of this gracious work of sanctification upon us, while here, is but *in part*; it is not *perfect*, 1 Cor. xiii. 9, 10.

Q. 31. What is the *tendency* of habitual sanctification?

A. The tendency of it is *unto actual* sanctification, Eph. ii. 10.

Q. 32. Wherein consists **ACTUAL** sanctification?

A. In being [*enabled more and more to die unto sin, and live unto righteousness*], Rom. vi. 4, 6.

Q. 33. Wherein doth *habitual* sanctification differ from *actual*?

A. The *first* points at the renovation of our *nature*; the *second* at the renovation of our *life*; the *first* at the *habit*; the *second* at the *exercise* of grace, working inwardly in the *heart*, and outwardly in the *walk*, Eph. ii. 10.

Q. 34. What are the *parts* of *actual* sanctification, and how *commonly* called?

A. *Mortification*; or, a *dying unto sin*; and *vivification*; or, a *living unto righteousness*.

Q. 35. Can any die to sin, and live to righteousness, without [*enabled by grace*]?

A. No: "We are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God," 2 Cor. iii. 5. The strength of habitual grace will not be sufficient, without actual assistance.

Q. 36. How doth the grace of God enable us to die unto sin, and live unto righteousness?

A. It enables us [*more and more*], (1 Thess. iv. 2.) or, by little and little, from time to time; for, "the path of the just is as a shining light that shineth more and more unto

the perfect day," Prov. iv. 18.; and "they go from strength to strength," Psal. lxxxiv. 7.

Q. 37. Doth the work of actual sanctification go on constantly without interruption?

A. The sanctified person is subject to backsliding and decay; yet God never altogether takes his hand from the good works he has begun, but makes good use of backslidings for further progress in it, Hos. xiv. 4, 7.

Q. 38. Why is not actual sanctification *perfected* in this life, but still a remainder of corruption left in God's people?

A. To make them know from experience the strength of sin, the necessity of mortifying grace, and of the abundance of pardoning grace, 2 Cor. xii. 7, 8, 9.; and to keep them exercised in prayer and humiliation, in the faith and hope of deliverance from a body of sin and death, through Christ, Rom. vii. 24, 25.

Q. 39. What is it to [*die unto sin*]?

A. To have the power of sin, in our nature, so far destroyed as not to obey it, but to hate it in heart, and abstain from it in life, Rom. vi. 6.

Q. 40. What is it to [*live unto righteousness*]?

A. To have our nature so quickened by the power of grace, as to love and obey the commands of righteousness in our life, Rom. vi. 13.

Q. 41. From whence is it that this death unto sin, and life unto righteousness do spring?

A. They spring from the *virtue* that is in the *death* and *resurrection* of Christ, to render his mystical members *conformable* to him in *them*; "That, like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life: for, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," Rom. vi. 4, 5.

Q. 42. Why hath the death and resurrection of Christ such a *conforming virtue*?

A. Because he died and rose again as a *public* person, Eph. ii. 5, 6. and *merited* this *conformation* or fashioning of his mystical members to his image, Phil. iii. 10.

Q. 43. Wherein consists the *excellency* of sanctification?

A. It is the end and design of our election, Eph. i. 4.; of our effectual calling, 2 Tim. i. 9.; of our justification and deliverance from the law as a covenant, Rom. vi. 14.;

and of our adoption, Eph. i. 4, 5. ; it is the end both of mercies and crosses, Rom. ii. 4. Isa. xxvii. 9. ; and, in a word, it is the end and design of all the precepts of the law, the promises of the gospel, and the operation of the Spirit of God.

Q. 44. Whence ariseth the necessity of holiness, or sanctification ?

A. From the holy nature and will of God : for “ it is written, Be ye holy, for I am holy,” 1 Pet. i. 16.; and “ this is the will of God, even our sanctification,” 1 Thess. iv. 3.; and from the death of Christ, “ who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works,” Tit. ii. 14.

Q. 45. For what good *end* and *use* is sanctification necessary ?

A. Not for justification before God ; but for evidencing our justification and faith, James ii. 18. It is necessary for glorifying God, Matth. v. 16. and shewing forth his praise, 1 Pet. ii. 19. ; for adorning *the doctrine of God our Saviour*, Tit. ii. 10.; for proving our union to Christ, John xv. 5, 6.; for promoting inward peace and rejoicing, Psal. cxix. 165. 2 Cor. i. 12. ; for maintaining fellowship and communion with God, John xiv. 21, 23. ; for making us meet for heaven, because *without holiness no man shall see God*, Heb. xii. 14.; for making us useful to men on earth, Tit. iii. 8.; for stopping the mouth of calumny when we are reproached as evil doers, 1 Pet. iii. 16.

Q. 46. What is the *meritorious* cause of our sanctification ?

A. The blood of Christ, Heb. xiii. 12. “ Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.”

Q. 47. Whence flows the *sanctifying* or *purifying* virtue of the blood of Christ ?

A. From the *atoning* virtue thereof, Heb. ix. 14.

Q. 48. What is the *instrumental* cause of our sanctification ?

A. The faith of the operation of God, Acts xv. 9.

Q. 49. What is the *regulating* or *directing* cause ?

A. The law of God, Isa. viii. 20.

Q. 50. What is the *exemplary* cause thereof ?

A. The copy that Christ hath cast us by his obedience

and sufferings, in so far as imitable by us, 1 Pet. ii. 21,

22.

Q. 51. What are the *marks* of sanctification?

A. A heart-respect to all God's commandments, and loving them because they are holy; a hatred of sin, and avoiding of all appearance of evil; a spirit of watchfulness and warfare against sin; a delight in doing good; a conversation becoming the gospel; and an habitual improvement of the blood of Christ, by faith and prayer, for cleansing from the filth of sin, and of the precious promises for that end, 2 Cor. vii. 1. 1 Pet. i. 4.

Q. 52. What are the chief *motives* and inducements to sanctification?

A. The will of God commanding, 1 Pet. i. 15.; the love of Christ constraining, 1 Cor. v. 14.; the dignity of resembling God thereby, Lev. xix. 2.; and the indignity of resembling the devil by the want thereof, John viii. 44.

Q. 53. What should we do to be sanctified?

A. We should fly to Christ by faith, touching the hem of his garment for healing and purification, for we *are sanctified in Christ Jesus*, 1 Cor. i. 2.: we should pray for the Spirit of sanctification, through whom only the deeds of the body can be mortified, Rom. viii. 13.; we should associate with saints, for *he that walketh with the wise, shall be wise*, Prov. xiii. 20.; association begets assimilation: we should make a right use of God's word and rod, sabbaths and sacraments.

QUEST. 36. *What are the benefits which, in this life, do accompany or flow from justification, adoption, and sanctification.*

ANSW. The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Of ASSURANCE.

Q. 1. Are not justification, adoption, and sanctification, *pregnant* with many blessings?

A. Yes: their name may well be called *GAD*, (Gen. xxx. 11.) for *troops* of blessings attend them; some in this life, some at death, and the best of all in the life to come.

Q. 2. What are the benefits which do flow from them in *this life*?

A. There are *five* of them mentioned in the *answer*, namely, *assurance of God's love*, Rom. v. 5.; *peace of conscience*, Rom. v. 1.; *joy in the Holy Ghost*, Rom. xiv. 17.; *increase of grace*, Prov. iv. 18.; and *perseverance therein to the end*, 1 Pet. i. 5.

Q. 3. Which of these benefits flow from a *sight* and *sense* of justification, adoption, and sanctification?

A. [*Assurance of God's love, peace of conscience, and joy in the Holy Ghost*].

Q. 4. Which of them belong to the *being* of a justified, adopted, and sanctified state?

A. [*Increase of grace, and perseverance therein to the end*].

Q. 5. Do *all* justified, adopted, and sanctified persons enjoy assurance of God's love, peace of conscience, and joy in the Holy Ghost, *at all times*?

A. Though they have them *radically* in their justification, adoption, and sanctification, yet they have not always the *sensible possession* of them, but are frequently filled with doubts and fears about their gracious state, Job xxiii. 8, 9. Isa. xlix. 14.

Q. 6. Whence is it that they who have assurance, peace, and joy in the *root*, have not always the *sensible possession* of these benefits?

A. This flows sometimes from a *sovereign cause* in God, to keep down a spirit of pride after special manifestations, 2 Cor. xii. 7.; and sometimes from a *sinful cause* in believers; such as, untenderness in their walk, Isa. lix. 2.; resting upon a manifestation, Luke ix. 33, 34.; or quenching the kindly motions and operations of the Spirit, Eph. iv. 30.

Q. 7. Whether is it the assurance of *sense*, or the assurance of *faith*, that is mentioned in this *answer*?

A. It is the *assurance of sense*, or the sensible [*assurance of God's love*].

Q. 8. What is the *difference* betwixt the *assurance of faith*, and the *assurance of sense*?

A. The object of the assurance of *faith* is *Christ in the promise*, James ii. 23.; but the object of the assurance of

sense is *Christ formed in the soul*, 2 Tim: ii. 12. ; or, which is the same thing, the assurance of faith is grounded on the *infallible word* of God, who *cannot lie* ; but the assurance of sense upon the person's *present experience* of the communications of divine love.

Q. 9. How may assurance of God's love be said to [*accompany or flow from justification*] ?

A. In so far as therein we see his love to us, in pardoning our sins, and receiving us into his favour, Psal. ciii. 3, 4.

Q. 10. How may it be said to *accompany or flow from* [*adoption*] ?

A. In so far as therein we see his love to us in bringing us into his family, and pitying us, *like as a father pitieth his children*, Psal. ciii. 13.

Q. 11. How may it be said to *accompany or flow from* [*sanctification*] ?

A. In so far as therein we see his love to us, in killing our corruptions, and quickening his graces, Rom. vii. 11, 14.

Q. 12. How do you *prove* that the sensible assurance of God's love is *attainable* ?

A. From the command to *give diligence* to attain it, 2 Pet. i. 10. ; and from its being *actually attained*, by many of the saints : such as, Job, ch. xix. 25, 26. David, Psal. lxxiii. 26. Paul, 2 Tim. iv. 7, 8. and many others.

Q. 13. How are the saints brought unto this privilege ?

A. Sometimes by a tract of holy and self-denied diligence in the way of commanded duty, Isa. xxxii. 17. : and sometimes by the *Spirit itself*, bearing *witness* with their spirit, that they are the children of God, Rom. viii. 16.

Q. 14. What may afford *comfort* to a believer, when at any time he *loses* this assurance ?

A. That the covenant stands fast with Christ, Psal. lxxxix. 28. : that the love of God is invariably the same, Zeph. iii. 17. ; and that he will in his own time return with wonted loving kindness, Isa. liv. 7, 8.

Q. 15. What is incumbent on believers for *recovering* the assurance of God's love, when they have lost the present sense of it ?

A. To be humbled for sin, as the procuring cause of the Lord's departure, Psal. xl. 12. ; to justify God, and to condemn themselves, Dan. ix. 7, 8. ; and to wait in the ex-

ercise of prayer and fasting, for the returns of his love, Isa. lviii. 17.

Q. 16. Of what *advantage* to believers is the assurance of God's love?

A. It animates to the practice of every commanded duty, Psal. cxix. 32. ; it supports under all trials and afflictions, Psal. xxiii. 4. : and it fills the soul with the love of God, *because he first loved us*, 1 John iv. 19.

Q. 17. How may we *know* if we have the well grounded assurance of God's love?

A. If it flow from faith acted on Christ in the promise, Eph. i. 13. ; if it fill the soul with an humble and holy wondering at the condescending goodness of God, 2 Sam. vii. 18. ; and if it beget ardent desires after nearer conformity to God here, and the full enjoyment of him hereafter, 1 John iii. 2, 3.

Q. 18. What is the *difference* betwixt a *true assurance* of God's love, and a *false* and *presumptuous confidence*?

A. *True assurance* makes a man more humble and self-denied, 2 Gal. ii. 19. 20. ; but *presumptuous confidence* puffeth up with spiritual pride and self-conceit, 2 Kings x. 15, 16. : the *one* excites to the practice of every commanded duty, Psal. cxix. 32. ; but the *other* encourages sloth and indolence, Luke xi. 21. : the man who has *true assurance*, wants to be searched and tried as to the reality thereof, Psal. xxvi. 1, 2. ; but they who are stuffed with *presumptuous confidence* hate the light, *neither come to the light, lest their deeds should be reprov'd*, John iii. 20.

Of PEACE of CONSCIENCE.

Q. 1. What is [*peace of conscience*]?

A. It is the inward quiet and tranquillity of the mind, arising from the faith of being justified before God, Rom. v. 1.

Q. 2. Why is peace of conscience said to *accompany* or *flow* from justification, adoption, and sanctification?

A. Because none can have true peace of conscience, who are not justified, adopted, and sanctified : there being *no peace to the wicked*, Isa. lvii. 21.

Q. 3. When may we be said to have that peace of conscience which flows from *justification*?

A. When the conscience being sprinkled with the blood

of Christ, is set free from the fear of vindictive wrath, Heb. x. 22.

Q. 4. When have we that peace which flows from *adoption*?

A. When we have soul quiet and composure, through the faith of God's being our Friend and Father in Christ, Jer. iii. 4, 19.

Q. 5. When have we that peace which accompanies or flows from *sanctification*?

A. When we have the Spirit of God shining on us, in the exercise of grace, and assisting us in the performance of duty, Psal. cxxxviii. 3.

Q. 6. Whether is the peace of sanctification, or that of justification, most *stable* and *permanent*?

A. The *peace* of sanctification, having many imperfections cleaving to it, is more fluctuating and unstable than the *peace* of justification, which is grounded upon a *righteousness* that is *everlasting*, and always the same, Isa. xlv. 24, 25.

Q. 7. Have all believers peace in their consciences *at all times*?

A. They have *ground* of peace, being in a state of peace; but have not always the *sense* of it, Job vi. 4.

Q. 8. What is it that *hinders* or *mars* the *sense* of peace in those who are in a state of peace?

A. Their not improving the promises by faith, for promoting their sanctification, Isa. xl. 27, 28.; their sitting down upon present or former attainments, Psal. xxx. 6, 7.; and their giving way to the temptations of Satan, who is an enemy both to their grace and comfort, Isa. liv. 11.

Q. 9. What are the *marks* of *true peace* of conscience, which distinguish it from *carnal security*?

A. Stated warfare against all known sin, Psal. cxix. 104.; and sincere endeavour to please God, ver. 165.; with a constant fear of offending him, Gen. xxxix. 9.

Of JOY in the HOLY GHOST.

Q. 1. What is [*joy in the Holy Ghost*?

A. It is that inward elevation and enlargement of soul which flows from the lively exercise of faith feasting on Christ in the promise, 2 Pet. i. 8. *Believing, ye rejoice, &c.*

Q. 2. Why is this *joy* said to be [*in the Holy Ghost*?

A. Because the Holy Ghost is the *author* of it; as *person*

ally inhabiting, or residing in the believer, John xiv. 16, 17.

Q. 3. What is the *matter* or *ground* of this joy?

A. God in Christ as the everlasting portion of the believing soul, Psal. xvi. 5, 6.

Q. 4. What are the *properties* of it?

A. It is an hidden joy, Prov. xiv. 10. it is permanent, John xvi. 22. ; and it is unspeakable, 1 Pet. i. 8.

Q. 5. What are the peculiar *seasons* of this joy?

A. The time of special manifestations after a dark night of desertion, Isa. liv. 7, 8. ; the time of tribulation for Christ's sake, Acts xvi. 25. ; the time of God's remarkable appearance for his church, Exod. xv. 1. ; and sometimes in and about the time of death, Psal. xxiii. 4.

Q. 6. When may believers be said to have that joy in the Holy Ghost, which accompanies or flows from *justification*?

A. When they have "boldness to enter into the holiest by the blood of Jesus," Heb. x. 19.

Q. 7. When may they be said to have that joy which flows from *adoption*?

A. When the "Spirit itself beareth witness with their spirit, that they are the children of God;" and enables them to cry, *Abba, Father*, Rom. viii. 15. 16.

Q. 8. When may they be said to have the joy that flows from *sanctification*?

A. When they have the testimony of their conscience bearing witness to their sincerity, and to the uprightness of their aims and endeavours in all the duties of religion; 2 Cor. i. 12. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."

Q. 9. What are the *signs* and *evidences* of joy in the Holy Ghost, which *distinguish* it from that joy which temporary believers, or hypocrites, may have sometimes in the word, Matth. xiii. 20.?

A. Joy in the Holy Ghost hath an enlivening, Neh. viii. 10. enlarging, Psal. xlv. 1. humbling, Job xlii. 5. 6. and sanctifying influence upon the soul, 2 Cor. iii. 18. ; whereas the joy of hypocrites hath no such effects.

Of INCREASE of GRACE.

Q. 1. What do you understand by [*increase of grace*?]

A. The gradual advances which the saints are helped to make in the exercise of grace, and experimental godliness, Psal. xcii. 12, 13.

Q. 2. Whereunto is the increase of grace compared in scripture?

A. Unto "the shining light, that shineth more and more unto the perfect day," Prov. iv. 18.

Q. 3. What is the spring or cause of the believer's growth?

A. Union with Christ, John xv. 4.; and participation of vital influences from him, Col. ii. 19.

Q. 4. Why is it so ordered that believers shall grow in grace?

A. Because there is a particular *stature*, at which every member of the mystical body is appointed to arrive, even "the measure of the stature of the fulness of Christ," Eph. iv. 13.

Q. 5. How doth growth in grace flow from *justification*?

A. In as much as the justified person is delivered from a *legal incapacity* to grow, Psal. cxvi. 16. and is made free and unfettered for the service of God, Gal. v. 1.

Q. 6. How doth it flow from adoption?

A. In as much as *the sincere milk of the word is desired by the new born babes, that they may grow thereby*, 1 Pet. ii. 2.

Q. 7. How doth it flow from *sanctification*?

A. In as much as the image of God, drawn upon the soul, is in sanctification, carried on to a nearer conformity, till *we shall be perfectly like him, when we shall see him as he is*, 1 John iii. 2.

Q. 8. Do believers grow in grace at *all times*?

A. They have a *principle* of growth, the *seed* of God remaining in them, 1 John iii. 9.; but they do not grow at *all times*; they have their *winters*, Song ii. 11. wherein the influences of grace, necessary for growth, are *ceased*, chap. v. 2.

Q. 9. Whence is it that the believer's growth *ceases* at any time?

A. Faith being like the *pipe* that received the *oil* from the *bowl* to each *lamp* in the *candlestick*, Zech. iv. 2.: if that *pipe* be stopt, or the saints faith lie dormant and inactive, then all the rest of the graces will also languish and decay, Psal. xxvii. 13.

Q. 10. How is growth in grace *revived*, after the languishings and decays thereof?

A. The *pipe* of faith remaining still at the fountain, as a bond of union betwixt Christ and the soul, the Lord Jesus clears this mean of conveyance, and then the influences for growth *flow*, and the believer's grace looks fresh and green again, Hos. xiv. 7. "They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine."

Q. 11. Since the *tares* have their growth, as well as the *wheat*, Matth. xiii. 26. how shall we distinguish betwixt the growth of *hypocrites*, and the growth of the *true Christian*?

A. The distinction lies in the *nature* of the growth, the growth of the true Christian is *regular* and *proportionable* in all the parts of the *new name*; it is a *growing up unto him in all things which is the head*, Eph. iv. 15.; whereas, hypocrites, when they get more knowledge into their *heads*, and no more holiness into their hearts, they may be more taken up with the *externals* of religion than formerly, and yet as great strangers to the *power* of *godliness* as ever, 2 Tim. iii. 5.

Q. 12. What are the *several ways* in which believers grow *at once*?

A. They grow inwardly and outwardly; upward and downward, Isa. xxxvii. 31.

Q. 13. How do believers grow *inwardly*?

A. By uniting more closely to Christ, and cleaving more firmly unto him as the head of influences, which is the spring of all other true Christian growth, Eph. iv. 15.

Q. 14. How do they grow *outwardly*?

A. By being fruitful in good works in their life and conversation, Tit. iii. 8.

Q. 15. How do they grow *upward*?

A. In heavenly mindedness and contempt of the world, Phil. iii. 20. "Our conversation is in heaven."

Q. 16. How do they grow *downward*?

A. In humility and self-abasement; the branches of the largest growth in Christ, are, in their own eyes, *less than the least of all saints*, Eph. iii. 8.; yea, the *chief of sinners*, 1 Tim. i. 15.; they see that they can *do nothing*, 2 Cor. iii. 5.; that they *deserve nothing*, Gen. xxxii. 10. and that they *are nothing*, 2 Cor. xii. 11.

Q. 17. May not Christians mistake their case, by measuring their growth in one of these ways, exclusively of the rest of them ?

A. Yes ; if, for instance, the measure is *upwards*, and not at all *downwards* ; for, though a Christian may want the sweet consolations and flashes of affection, which sometimes he has had, yet, if he be growing in humility, self-denial, and a sense of needy dependence on the Lord Jesus, he is a *growing Christian*, Hos. xiv. 5. " I will be as the dew unto Israel ; he shall—cast forth his roots as Lebanon."

Q. 18. When believers cannot perceive their growth, how may they *know* if they have *true grace* at all, however *weak* ?

A. If they have any measure of self-loathing on account of sin, Ezek. xxxvi. 31. ; if they have a desire of grace, Neh. i. 11. ; if they prize Christ above all things, Phil. iii. 8. ; and if they love his members for his sake, 1 John v. 1.

Of PERSEVERANCE.

Q. 1. What is meant by [*perseverance*] in grace ?

A. A continuing still in the *state* of grace, and the habitual practice of godliness to the end, John x. 28.

Q. 2. Can none who are justified, adopted, and sanctified, *fall totally* and *finally* from grace ?

A. No : they can neither fall totally from *all grace*, nor finally *without recovery* ; for, " those that thou gavest me, says Christ, I have kept, and none of them is lost," John xvii. 12.

Q. 3. How is the perseverance of the saints *infallibly secured* ?

A. By the immutability of electing love, Jer. xxxi. 3. ; by an indissoluble union with Christ, Rom. viii. 38, 39. ; by the merit of his purchase, 1 Pet. i. 18, 19. ; by the prevalence of his intercession, Luke xxii. 32. ; by the inhabitation of the Spirit, John xiv. 16. ; and by the power of a *promising God*, 1 Pet. i. 5.

Q. 4. What *promise*, among others, have believers for their perseverance in grace to the end ?

A. They have that remarkable *promise*, in Jer. xxxii. 40. " I will not turn away from them to do them good ; but I will put my fear in their hearts, and they shall not depart from me."

Q. 5. What *security* have believers by this promise ?

A. They are secured on *every side* ; both that God will

never cast them off, and that they shall never desert from him?

Q. 6. What is the *ground, in law*, upon which believers are secured, that God will never cast them off, and that they shall never desert from him?

A. Christ's perseverance in obedience unto the law for them, till the condition of the covenant was perfectly fulfilled, Phil. ii. 8. whereby their perseverance was purchased, and infallibly secured, Tit. ii. 14.

Q. 7. Do all who make a zealous profession of religion persevere therein?

A. No : many of them *fall away* afterwards, John vi. 66.

Q. 8. What may we conclude about these who fall totally and finally from their profession?

A. That they were never in reality what they professed themselves to be, 1 John ii. 19. "They went out from us, but they were not of us; for, if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest, that they were not all of us."

Q. 9. What are the *chief branches* of the promise of perseverance?

A. A promise of the *continued influence* of grace, Isa. xxvii. 3.; and a promise of *continued pardon* for the sins of the believer's *daily walk*, Jer. xxxiii. 8.

Q. 10. Why is a promise of the *continued influences* of grace *necessary*?

A. Because the stock of inherent grace would soon fail: of itself, it would *wither* away, and *die* out, if it were not fed, John xv. 16.

Q. 11. Why is a promise of *continued pardon necessary* to the perseverance of saints already justified?

A. Not as if there were any need of *new pardons* with respect unto their *state*. because none of their sins can bring them any more under the *guilt of eternal wrath*, Rom. viii. 1.: but only with respect to the sins of their *daily walk*, which bring them under the *guilt of fatherly anger*, Psal. lxxxix. 30—32.

Q. 12. *How* is the pardon of the sins of the daily walk *granted* unto believers?

A. Upon the renewed actings of faith in Jesus Christ, and of repentance towards God: yet not *for* their believing and repenting, but *for Christ's sake*, 1 John ii. 1, 2, even as the *first pardon* is given, chap. i. 7.

Q. 13. Doth repentance then go before the pardon of sin?

A. Although *repentance* doth not go before, but follows after the *pardon* of sin in *justification*; yet not only *faith*, but *repentance* also, goes before the *pardons* given to these who are *already justified*, 1 John i. 9. "If we confess our sins, he is faithful and just to forgive us our sins."

Q. 14. How doth the perseverance of the saints flow from their *justification*?

A. In as much as they who are *once* justified, and *accepted in the Beloved*, are *always* so; "for the gifts and calling of God are without repentance," Rom. xi. 29.

Q. 15. How doth their perseverance flow from *adoption*?

A. In as much as he who hath adopted them as his children, is their *everlasting Father*, Isa. ix. 6.: and therefore they shall *abide* in his house for ever, John viii. 35.

Q. 16. How doth it flow from their *sanctification*?

A. In as much as the *sanctifying Spirit* is given them to *abide with them for ever*, John xiv. 16.; and to be in them *a well of water springing up into everlasting life*, chap. iv. 14.

Q. 17. What *improvement* should be made of this *connection* of the benefits and blessings that *accompany and flow from justification, adoption, and sanctification*?

A. It should excite us to have a desire after the saving knowledge of the truth, *as it is in Jesus*, in whom all the lines of divine truth do meet, as in their *centre*, Eph. iv. 21.; and to admire the infinite goodness and wisdom of God, who has so linked all the blessings of the covenant *into one another*, that they who are possessed of *one*, are possessed of *all*, 1 Cor. iii. 22, 23.

QUEST. 37. *What benefits do believers receive from Christ at death?*

ANSW. The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies being still united to Christ, do rest in their graves till the resurrection.

Q. 1. Why are the persons spoken of in the *answer*, called [*believers*]?

A. Because they have been enabled, by grace, to credit the truth of God in his promise, and to embrace the good that is therein, Heb. xi. 13.

Q. 2. What is the *difference* betwixt *believers*, and *others* in their death?

A. *Believers*, die in virtue of the *promise* of the *covenant* of *grace*, wherein death is made over to them *unstinged*, as a part of Christ's legacy, 1 Cor. iii. 22.; whereas all *others* die, in virtue of the *threatening* of the *covenant* of *works*, Gen. ii. 17. having the *sling* of *death* sticking fast both in their souls and bodies.

Q. 3. What is the *sling* of *death*?

A. *The sling of death is sin*, 1 Cor. xv. 56.; and the *curse*, is the inseparable companion of sin, Gal. iii. 1c.

Q. 4. What *security* in *law* have believers against the *sling* of *death*?

A. Christ's receiving it into his own soul and body, as their *Surety*, that they might be delivered from it: wherefore the promise of victory over death made to him, Isaiah xxv. 8. secures the disarming of it to them, 1 Cor. xv. 57.

Q. 5. How *manifold* are these benefits which believers receive from Christ at their death?

A. They are *twofold*: such as respect their *SOULS*, and such as respect their *BODIES*.

Q. 6. How doth it appear that [the *souls* of believers] *exist* in a *state* of *separation* from their bodies?

A. From the Lord's calling himself the "God of Abraham, the God of Isaac, and the God of Jacob," long after their death, as an evidence that their *souls* were *living*; for "God is not the God of the dead, but of the living," Mat. xxii. 32.; and from the death of believers being called a *departure*, 2 Tim. iv. 6.; intimating, that the soul, upon its separation, *departs only* from the *earthly house* of this *tabernacle*, unto an *house not made with hands*, eternal in the *heavens*, 2 Cor. v. 1.

Q. 7. Are the souls of men *absolutely* and *independently* *immortal*?

A. No: God only is so, 1 Tim. vi. 16. *Who only hath immortality.*

Q. 8. In what *sense* then are souls *immortal*?

A. In that as to their *natural constitution*, they are *incorruptible*, having no inward principle of corruption, but re-

maining in a state of *activity* after the death of the body, Heb. xii. 23.—“The spirits of just men made perfect.”

Q. 9. How do you prove the *immortality* of the soul from the *nature* of it?

A. In its nature, it is a spiritual, immaterial, or incorporeal substance: and therefore, where there is no *composition* of parts, there can be no *dissolution* of them, Luke xxiv. 39.—“A spirit hath not flesh and bones.”

Q. 10. How are we sure that the soul shall never be *annihilated*?

A. From the promise of *everlasting happiness* to the righteous: and the threatening of *everlasting misery* to the wicked, Matth. xxv. 46. “These shall go away into everlasting punishment; but the righteous into life eternal.”

Q. 11. What are the *benefits* which are conferred upon the souls of believers, upon their separation from their bodies?

A. They are [*made perfect in holiness, and do immediately pass into glory*], Heb. xii. 23. Phil. i. 23.

Q. 12. How doth it appear, that the souls of believers are not made perfect in holiness, while united to their bodies in this life?

A. From the *remains* of corruption and indwelling sin which cleave to the best of the saints of God, while in an *embodied* state, Rom. vii. 23, 24.

Q. 13. Wherein consists that [*perfect holiness*] which is conferred upon the souls of believers at their separation?

A. Not only in a perfect freedom from all sin, as to the very *being* of it, Rev. xxi. 4. but in a perfect likeness and conformity to God, 1 John iii. 2.

Q. 14. What comfort may a believer have, in the *prospect* of the separation of his soul from his body?

A. That as *sin* made its *first entrance* into him, at the union of his soul and body, so it shall be for ever *cast out* at their *separation*; in which respect, among many others, death is great *gain*, Phil. i. 21.

Q. 15. Why must the souls of believers be perfectly holy at their separation?

A. Because nothing that *defileth* can *enter* within the gates of the *heavenly Jerusalem*, Rev. xxi. 27.

Q. 16. What is the *necessary concomitant* of the soul's perfect holiness?

A. Perfect and uninterrupted communion with God, 1 John iii. 2.

Q. 17. Where is this perfect and uninterrupted communion to be enjoyed?

A. In glory, 1 Cor. xiii. 12.

Q. 18. When do the souls of the saints [*pass into glory*]?

A. As they are made perfect in holiness *immediately* upon their separation, so they do likewise [*immediately*] pass into glory.

Q. 19. Why is it said in the *answer* that they pass [*immediately*] into glory?

A. To shew that the fiction of a middle state, betwixt heaven and hell, invented by the Papists, hath no manner of warrant or foundation in scripture.

Q. 20. How do you prove from *scripture*, that the souls of believers *pass immediately into glory*, upon their separation from their bodies?

A. The soul of that *certain beggar, named Lazarus*, was *immediately*, upon its separation, "carried by the angels into Abraham's bosom," Luke xvi. 22.: in like manner the soul of the *thief* upon the cross, was immediately glorified: for, says Christ to him, "To-day shalt thou be with me in Paradise," Luke xxiii. 43.; and *Stephen*, among his last words, prays, "Lord Jesus, receive my spirit," Acts vii. 59.; plainly intimating, that he firmly believed his soul would be with Christ in glory, *immediately* upon the back of death.

Q. 21. What is that [*glory*] which the souls of believers do immediately pass into?

A. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," 1 Cor. ii. 9. However, since *naked* discoveries of the heavenly glory, divested of earthly resemblances would be too bright for our weak eyes; such is the condescension of God, that he hath been pleased to represent to us heaven's happiness, under similitudes taken from earthly things, glorious in the eyes of men.

Q. 22. What are the similitudes whereby this glory, which the souls of believers immediately pass into, is held forth in scripture?

A. It is compared to a kingdom, Luke xii. 32.; to an *house not made with hands*, 2 Cor. v. 1.; to an *inheritance incorruptible*, 1 Pet. i. 4.; and to a *better country*, Heb. xi. 16.

Q. 23. Why is the heavenly glory compared to a kingdom?

A. Because of the fulness of all spiritual and eternal good, which the saints are *there* possessed of: and the glorious dignity to which they are advanced, Rev. i. 6. "And hath made us kings and priests unto God and his Father."

Q. 24. Why is it called an *house not made with hands*?

A. To signify the unspeakable excellency of the heavenly mansions, above the most stately palaces built by the hands of men.

Q. 25. Why is it said to be an *incorruptible inheritance*?

A. To intimate, that the *happiness* of the saints will be of an *unfading nature* for ever, 1 Pet. v. 4.—"Ye shall receive a crown of glory that fadeth not away."

Q. 26. Why is it called a *better country*?

A. To shew that there is no comparison betwixt the things which are seen, and are temporal, and the things which are not seen, and are eternal, 2 Cor. iv. 18.

Q. 27. What benefits do believers receive from Christ, at death, with respect to their *bodies*?

A. [*Their bodies being still united to Christ, do rest in their graves till the resurrection*], Isa. lvii. 2. Job xix. 26.

Q. 28. How doth it appear, that the [*bodies*] of believers in their [*graves*], do remain [*still united to Christ*]?

A. The union was with the *person* of believers, whereof their bodies are a part; and this union being indissoluble, it must still subsist with their bodies in the grave, as well as with their souls in heaven, Isa. xxvi. 19.

Q. 29. How may believers be assured of this from the union betwixt the *two natures* in the *person* of Christ?

A. Because, as at the death of Christ, though his soul was separated from his body, yet neither the one nor the other were separated from his divine person, but remained as firmly united thereunto as ever; so neither soul nor body of the believer, shall be separated from Christ by their separation from one another at death, but both of them remain indissolubly united to him for ever, Rom. viii. 38, 39.

Q. 30. What is the difference of the *grave* to the righteous and to the wicked?

A. To the one the grave is a *resting-place*, but to the other it is a *prison-house*, where they are kept in close custody for the judgement of the great day, Dan. xii. 2.

Q. 31. Why are the *bodies* of the saints said to [REST in their graves]?

A. Because their graves are like *beds of ease*, where their bodies lie in safety, till they be awakened in the morning of the resurrection, Isa. lvii. 2.

Q. 32. How is their *resting in the grave* expressed in scripture?

A. By *sleeping in Jesus*, 1 Theff. iv. 14.; intimating, that they *sleep in union* with Jesus, and that his Spirit keeps possession of every pile of their dust, which he will quicken and rebuild as his *temple* at the last day, Rom. viii. 11.

Q. 33. How long will they rest in their graves?

A. [Till the resurrection] of all the dead at the great day, John v. 29.

Q. 34. How may believers be assured of receiving these promised benefits from Christ at their death?

A. They may be assured of them, upon this ground, that the promises of these benefits to them, are all grafted upon the promises made to him, as their glorious Head, *before the world began*, 2 Tim. i. 9. Tit. i. 2.

Q. 35. Upon what promise made to Christ, is the promise of *disarming death*, to the dying believer, grafted, Hof. xiii. 14.—“O death! I will be thy plagues!”

A. It is grafted upon the promise made to him, of a complete victory over death, Isa. xxv. 8. “He will swallow up death in victory.”

Q. 36. Upon what ground may believers be assured that their *souls*, at death, shall *immediately pass into glory*?

A. The promise of *transporting* their souls into heaven, immediately upon their separation from their bodies, [Luke xxiii. 43. “Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise,”] is grafted upon the promise made to Christ, that when he should make his soul an offering for sin, he should see his seed, Isa. liii. 10.

Q. 37. Upon what promise made to Christ is the promise of *destroying death*, to the dead believer, grafted, Hof. xiii. 14.—“O grave, I will be thy destruction?”

A. It is grafted upon the promise made to him, of the resurrection of his mystical members, Isa. xxvi. 19. “Thy dead men shall live, together with my dead body shall they arise.”

QUEST. 38. *What benefits do believers receive from Christ at the resurrection?*

ANSW. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgement, and made perfectly blessed in the full enjoying of God to all eternity.

Q. 1. Will not all others of mankind be raised as well as [believers]?

A. Yes: "There shall be a resurrection of the dead, both of the just and unjust," Acts xxiv. 15.

Q. 2. How do you prove, that there will be a general resurrection from the dead?

A. From the *power* of God, which *CAN* raise them; and from the *scriptures*, which *affirm* that he *WILL* do it; by which two arguments, our Lord proves the doctrine of the resurrection against the Sadducees, Mat. xxii. 29. "Jesus answered and said unto them, Ye do err; not knowing the scriptures, nor the power of God."

Q. 3. How doth it appear that God *CAN* raise the dead?

A. Since his power was able to *speak* the world into being out of *nothing*, surely the same power can as easily raise up the bodies of men out of their former dust, and put them into order after their dissolution, Rom. iv. 17.

Q. 4. What *scripture instances* hath God given of his *power* in raising the dead?

A. In the *Old Testament*; the son of the widow of *Sarepta* was raised, when he was but newly dead, 1 Kings xvii. 22.; the *Shunamite's* son, when he had lain dead a considerable time, 2 Kings iv. 35.; and the man cast into the sepulchre of *Elisha*, when they were burying him, chap. xiii. 21.; in the *New Testament*; the daughter of *Jairus*, Mark v. 41. and *Dorcas*, Acts ix. 40. were both raised to life, when lately dead; the widow's son in *Nain*, when they were carrying him out to bury him, Luke vii. 12, 15.; and *Lazarus* when *stinking* in the grave, John xi. 39, 44.

Q. 5. How can the dust of mens' bodies be *distinguished* and *separated*, when the ashes of many generations are mingled together?

A. With men it is impossible, but not with God ; for, whoſoever believes an infinite underſtanding, Pſal. cxlvii. 5. muſt needs own, that no maſs of duſt can be ſo jumbled together, but God perfectly comprehends, and infallibly knows how the moſt minute particle, and every one of them is to be matched ; and therefore knows where the particles of each body are, and how to ſeparate them from one another.

Q. 6. How is it evident from the *ſcriptures*, that God will raiſe the dead ?

A. From ſeveral paſſages therein, which expreſſly affirm that he will do ſo ; ſuch as Dan. xii. 2. “ And many of them that ſleep in the duſt of the earth ſhall awake : ſome to everlaſting life, and ſome to ſhame and everlaſting contempt,” John v. 28, 29.—“ All that are in their graves ſhall hear his voice, and ſhall come forth ; they that have done good unto the reſurrection of life.” See alſo Job xix. 26, 27. Acts xxiv. 15.

Q. 7. How did our Lord *prove* the reſurrection againſt the *Sadducees*, who held only the *five books* of *Moses* as moſt authentic ?

A. From Exod. iii. 6.—“ I am the God of Abraham, and the God of Isaac, and the God of Jacob.” From whence he argues, Luke xx. 37, 38. “ Now that the dead are raiſed, even Moſes ſhewed at the buſh, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob : for he is not the God of the dead, but of the living.”

Q. 8. What is the *force* of this argument for proving the reſurrection ?

A. It amounts to this ; he is the God of their *perſons*, and not the God of their *ſouls only* ; and therefore, though their *ſouls*, in a ſeparate ſtate, love, worſhip, and praiſe him ; yet their *bodies* muſt alſo be raiſed out of the duſt, and be reſtored to life, by the ſoul’s reſuming its poſſeſſion, that they may, as *living perſons*, or men, having ſoul and body *united*, love, ſerve, and adore him ; and have the full enjoyment of all the bleſſings contained in his being *their God*, Heb. xi. 16.

Q. 9. Will the *ſelf ſame* body that dies be raiſed again ?

A. Yes : it will be the *ſame* body for *ſubſtance*, that will be raiſed, though endued with other *qualities*. The very notion of a reſurrection implies ſo much ; ſince nothing can be ſaid to *riſe* again, but that which *falls*.

Q. 10. How do you *prove*, from *scripture*, that the self-same body that dies, shall be raised again?

A. Death, in scripture-language, is a *sleep*, and the resurrection, an *awaking* out of that sleep, Job xiv. 12.; which shews the body rising up, to be the self-same that died; and the apostle tells us, that it is *this mortal*, which *must put on immortality*, 1 Cor. xv. 53.; and that Christ shall "change our vile body, that it may be fashioned like unto his glorious body," Phil. iii. 21.

Q. 11. How do you *prove* this from the *equity* of the *divine procedure*?

A. Though the glorifying of the bodies of the saints cannot, in a strict sense, be said to be the reward of their services, as sufferings on earth; yet it is not agreeable to the manner of the divine dispensation that one body serve him, and another be glorified; that one *fight*, and another receive the *crown*.

Q. 12. Will the *same* bodies of the *wicked*, which are laid in the dust, be also raised again?

A. Yes: that the same body which sinned may suffer; it being unsuitable, that one body be the instrument of sin here, and another suffer in hell for that sin.

Q. 13. By what *means* will the dead be raised?

A. "The Lord Jesus himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," 1 Thess. iv. 16.; and at his alarming voice, which shall be heard all the world over, the scattered dust of all the dead shall be gathered together, dust to his dust; and likewise every soul shall come again to his own body, never more to be separated.

Q. 14. In what *order* will they be raised?

A. "The dead in Christ shall rise first," 2 Thess. iv. 16.

Q. 15. What will become of those who shall be found *alive* at the second coming of Christ?

A. They shall not die, and soon thereafter be raised again; but they shall be *changed*, in some such manner as Christ's body was on the mount when transfigured; and they shall become like these bodies of the saints which are raised out of their graves, 1 Cor. xv. 51.

Q. 16. In what *time* will the *dead* be raised, and the *living changed*?

A. "In a moment, in the twinkling of an eye, at the last trump," 1 Cor. xv. 52.

Q. 17. What will be the *difference* betwixt the resurrection of the *godly*, and that of the *wicked*?

A. The *godly* shall be raised *by virtue of the SPIRIT of Christ*, the blessed bond of their union with him, Rom. viii. 11.; and they shall come forth out of their graves with unspeakable joy, Isa. xxvi. 19. "Awake and sing, ye that dwell in the dust:" but the *wicked* shall be raised *by the power of Christ*, as a just Judge; and they shall come forth with unspeakable horror and consternation, as so many malefactors, "to be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," 2 Thess. i. 9.

Q. 18. In what *state* and *condition* will the bodies of believers be raised?

A. They shall be [*raised up in glory*], 1 Cor. xv. 43.

Q. 19. What is meant by the [*glory*] in which they shall be raised?

A. That they shall be incorruptible, glorious, powerful, and spiritual bodies, 1 Cor. xv. 42, 43, 44. "It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."

Q. 20. What do you understand by the bodies of believers being raised *incorruptible*?

A. That they shall leave all the seeds of *corruption* behind them in the grave; and be for ever incapable of any pain, sickness, or death; that they shall have an everlasting youth and vigour, no more subject to the decays which age produced in this life, Isa. xxxiii. 24.

Q. 21. Why are their bodies said to be *glorious*?

A. Because they shall be *fashioned like unto Christ's glorious body*, Phil. iii. 21.; not only beautiful, comely, and well proportioned, but full of splendour and brightness; for they shall "shine forth as the sun in the kingdom of their Father," Matth. xiii. 43.

Q. 22. Why are they said to be *powerful* or *strong* bodies?

A. Because they shall be able to bear up, under an *exceeding and eternal weight of glory*, 2 Cor. iv. 17.; and *shall not rest night nor day*, but be without intermission, for ever

employed, in the heavenly temple, to sing and proclaim the praises of God, Rev. iv. 8. ; weariness being a weakness incompetent to an immortal body.

Q. 23. In what respect will they be *spiritual* bodies ?

A. Not in respect of their being changed into *spirits*, (for they shall still retain the essential properties of bodies) but in respect of their *spirit like* qualities and endowments : they shall be nimble and active, and of a most refined constitution ; for “ they shall hunger no more, neither thirst any more ;” and they shall never sleep, “ but serve him day and night in his temple,” Rev. vi. 15, 16.

Q. 24. What will follow immediately upon the resurrection of the dead ?

A. [*The day of judgement*], Rev. xx. 13.

Q. 25. What *kind* of a day will the *day of judgement* be ?

A. It will be a day of wrath and vengeance to the wicked, 2 Theff. i. 8, 9. but a day of complete redemption to the godly, Luke xxi. 28.

Q. 26. What will be the *privilege* of believers in the day of judgement ?

A. They [*shall be openly acknowledged and acquitted*], Matth. xxv. 23.

Q. 27. What is it to be [*acknowledged*] by Christ in that day ?

A. It is to be *owned* by him, as the blessed of his Father, for whom the kingdom of heaven is prepared, Matth. xxv. 34. “ Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

Q. 28. What is it for believers to be [*acquitted*] in the day of judgement ?

A. It is not only to be vindicated from all calumny and false aspersions cast upon them here, 1 Cor. iv. 5. but to have all their sins *declaratively* pardoned, Acts iii. 19.

Q. 29. What is the *difference* between the acquitting of believers when they are justified in *this life*, and the doing of it in the *day of judgement* ?

A. In *this life*, believers are acquitted *secretly*, out of the sight of the world, and frequently without any intimation thereof unto themselves : but, *then*, the acquitment shall be pronounced in the most solemn and public manner.

Q. 30. Is not this what is meant by their being [*openly*] acknowledged and acquitted?

A. Yes; for it shall be done before God, angels, and men, Rev. iii. 5. Matth. xxv. 34—41.

Q. 31. *Why* will it be done so openly?

A. For the greater honour and comfort of the saints, and the greater shame and confusion of their enemies, Isa. lxvi. 5. "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed."

Q. 32. On what account shall they be acquitted in that day?

A. On the very same account they are justified *here*, namely, for Christ's righteousness sake, imputed to them, and received by faith alone, Rom. iii. 24.

Q. 33. What benefits shall believers receive *after* the day of judgement in heaven?

A. They shall be [*made perfectly blessed in the full enjoying of God to all eternity*], 1 Theff. iv. 17.—"So shall we be ever with the Lord."

Q. 34. What is it to be [*perfectly blessed*]?

A. It is to be entirely free of all misery, and fully possessed of all happiness, Rev. xxi. 4, 7.

Q. 35. Wherein doth the *highest pitch* of happiness consist?

A. [*In the full enjoying of God*], the chiefest good, Psal. xxiii. 25.

Q. 36. In what *way* and *manner* will God be fully enjoyed in heaven?

A. By such a perfect knowledge of him as shall have no measure set to it but what arises from the finite capacity of the creature, 1 Cor. xiii. 12.; for otherwise a creature's comprehensive knowledge of an infinite Being, is impossible, Job xi. 7.

Q. 37. How *many ways* will God be perfectly, and satisfyingly known?

A. *Two ways*; the one is by *sight*, which will satisfy the understanding; and the other is by *experience*, which will satisfy the will.

Q. 38. What is it that will give the greatest satisfaction to the *bodily eyes* in heaven?

A. A beholding that glorious and blessed body, which is united to the person of the Son of God, Job xix. 27.

Q. 39. Will not the glory of the *man Christ Jesus* be unspeakably *superior* to the glory of all the *saints*?

A. Yes, surely: for, though the saints *shall shine forth as the sun*, yet not they, but the *Lamb*, shall be the *light* of the heavenly city, Rev. xxi. 23.

Q. 40. What is it that will make the glory of the human nature of Christ, shine with a peculiar lustre, in the eyes of the saints?

A. It is the indissolvable subsistence of that nature in the person of the Son, as the everlasting bond of union betwixt God and them, John xv. 23. "I in them, and thou in me, that they may be made perfect in one."

Q. 41. Is not the *blissful sight* of God in heaven, *something else* than the sight of that glory, which we will see with our bodily eyes, in the man Christ, or in the saints, or any other splendour and refulgence from the Godhead whatsoever?

A. Yes: for no created thing can be our chief good and happiness, nor fully satisfy our souls: and as these things are somewhat different from God himself, so the scriptures assure us, that we *shall see God*, Matth. v. 8. and *see him as he is*, 1 John iii. 2.

Q. 42. How will the saints see God, Father, Son, and Holy Ghost, in heaven?

A. Not with their *bodily eyes*, in respect of which, God is *invisible*, 1 Tim. i. 17.; but with the *eye* of the *understanding*, being blessed with the most perfect, full, and clear knowledge of God and divine things, which the creature is capable of, 1 Cor. xiii. 12.

Q. 43. What is the *difference* between believers seeing God *here*, and their seeing of him *then*?

A. *Here* they have only a sight, as it were of his *back-parts*: but *there* they *shall see his face*, Rev. xxii. 4.: it is but a *passing view* they can have of him *here*, but *there* they shall eternally, without interruption, feed the eyes of their souls upon him, Psal. xvii. 15. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Q. 44. What will the eyes of their souls be eternally fed upon?

A. They will be for ever contemplating his *infinite love*, his *unchangeable truths*, and *wonderful works*, with the utmost complacency and delight, Psal. xvi. 11.—“In thy presence is fulness of joy, at thy right hand there are pleasures for evermore.”

Q. 45. How will the saints in heaven contemplate the infinite love of God towards them?

A. They shall be admitted to look into his heart, and there have a clear, distinct, and assured view of the love he bore to them from eternity, and will bear to them for evermore: for he hath said, “I have loved thee with an everlasting love,” Jer. xxxi. 3. “Enter thou into the joy of thy Lord,” Matth. xxv. 3.

Q. 46. How will they contemplate God’s *unchangeable truths*?

A. The *light of glory* will be a complete *commentary* on the *Bible*, and will disclose the whole *treasure* hid in that *field*, Psal. xxxvi. 9.—“In thy light shall we see light?”

Q. 47. Will there be any occasion for written or printed Bibles in heaven?

A. By no means: for the unchangeable truths of God, recorded in that holy book, will be indelibly stamped upon the minds of the redeemed company, as the subject of their everlasting song, Isa. lix. 21.—“My words—shall not depart—out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever.” 1 Pet. i. 25. “The word of the Lord endureth for ever.”

Q. 48. What uptaking will they have of the *wonderful works* of God, particularly of *creation*?

A. Their knowledge of all the creatures will then be brought to perfection, and they will see, that *in wisdom* he has made them all, Psal. cxlv. 24.

Q. 49. What views will they have of adorable *providence*?

A. They will see the *checkered web* of providence spread out at its full length; and that there was a *need* be for all the trials and troubles they met with in time, 1 Pet. i. 6.

Q. 50. How will the saints in heaven contemplate the *glorious work of redemption*?

A. It will be the matter of their eternal admiration; they shall for ever wonder and praise, and praise and wonder, at the mysteries of wisdom and love, goodness and ho-

liness, mercy and justice, that shine through the whole of that glorious device, Rev. i. 5, 6.

Q. 51. What is the *experimental knowledge* whereby the saints shall enjoy God in heaven?

A. It is the participation of the divine goodness in full measure, accompanied with a most lively sensation thereof in the innermost part of their souls, Rev. vii. 17. "The Lamb shall lead them to living fountains of water;" which are no other but God himself, *the fountain of living waters*, who will *fully* and *freely* communicate himself to them.

Q. 52. In what respect will the communication of God, to the *experience* of the saints in heaven, be *full*?

A. In as much as they shall not be flinted to any measure, but the enjoyment shall go as far as their most enlarged capacities can reach, Psal. lxxxi. 10.

Q. 53. Will the *capacities* of the saints above be of *equal size*?

A. As there will be *different degrees* of glory, (the saints in heaven being compared to *stars*, which are of different magnitudes, Dan. xii. 3.) ; so, some capacities will contain more, and others less, yet all shall be filled, and have what they can hold, Psal. xvi. 11.

Q. 54. Wherein will consist the *freedom* of God's communicating himself to the *experience* of the saints in heaven?

A. In the unrestrained familiarity which he will *there* allow them with himself; he shall *walk in them*, 2 Cor. vi. 16.; his fulness shall ever stand open to them, there being no vail betwixt him and them, to be drawn aside, for they shall see him *face to face*, 1 Cor. xiii. 12.

Q. 55. What will be the *result* of the free communication, and full participation of the divine goodness in the upper sanctuary?

A. Perfect *likeness* to God, and unspeakable joy: hence says the Psalmist, "I shall be satisfied, when I awake, with thy likeness:—In thy presence is fulness of joy," Psalm xvii. 15. and xvi. 11.

Q. 56. Why will *perfect likeness* to God follow upon the beatific vision of him?

A. Because the seeing of God in all his matchless excellencies, no more *through a glass darkly*, but *face to face*, cannot but be attended with a swallowing up of all the imperfections of the saints, into a glorious transformation to his

blest image, 1 John iii. 2. — “We shall be like him, for we shall see him as he is.”

Q. 57. Why is the communication, and participation of God in heaven, accompanied with unspeakable joy?

A. Because of the undoubted certainty, and full assurance which the saints have of the *eternal duration* of the same; the enjoyment of God being always *fresh* and *new* to them, through the ages of *eternity*; for they shall drink of *living fountains of waters*, continually springing up in abundance, Rev. vii. 17.

Q. 58. Why will the saints in heaven have an *undoubted certainty* of their full enjoying of God to all eternity?

A. Because the *everlasting GOD* himself will be their *eternal life* and *happiness*, 1 John v. 20. — “This is the true God and eternal life.” Isa. lx. 19. “The Lord shall be unto thee an everlasting light, and thy God thy glory.” Hence it is said of heaven, that *the glory of God doth lighten it*; and that the Lamb *is the light thereof*, Rev. xxi. 23.

Q. 59. What *improvement* ought we to make of these *benefits* which believers receive from Christ at the resurrection?

A. We should be diligent, that we may be found of him in peace, without spot and blameless,” 2 Pet. iii. 14.; and *occupy the talents* he hath given us, until he *come*, Luke xix. 13.; we should “judge ourselves, that we may not be judged,” 1 Cor. xi. 31.; and because “the end of all things is at hand,” we should “therefore be sober, and watch unto prayer,” 2 Pet. iv. 17.; yea, we should “hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ,” chap. i. 13.

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